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„Darum rühme sich niemand eines Menschen. Es ist alles euer. Es sei Paulus oder Apollos, es sei Kephas oder die Welt, es sei das Leben oder der Tod, es sei das Gegenwärtige oder das Zukünftige; alles ist euer. Ihr aber seid Christi; Christus aber ist Gottes.“

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— für —

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Die deutschen evangelischen Kirchen und der Arbeiterstand.

Von Generalsuperintendent Prof. D. Dr. M. Schian in Breslau.

Die Zusammenstellung der beiden im Thema genannten Größen bedeutet eine der schwersten Fragen, die das kirchliche Leben Deutschlands bedrücken. Auß groÙe Ganze gesehen, liegt nämlich die Sache folgendermaßen. Die Arbeiterschaft hat sich seit der Industrialisierung Deutschlands in steigendem MaÙe von den Kirchen abgewendet. Sie stellt in den gröÙeren Städten und Industrieorten nur einen geringen Teil der Kirchenbesucher und der Abendmahlsgäste. Sie nahm dafür in um so stärkerem Grad teil an der Kirchenaustrittsbewegung der letzten Vorkriegsjahre und der ersten Nachkriegsjahre. Fast besteht — ernste Beurteiler sehen es so an — die Gefahr, daß die evangelischen Kirchen aus Volkskirchen Bürgerkirchen werden, denen der Arbeiterstand fremd gegenübersteht.

Die mit diesen Säzen scharf herausgestellte Frage verdient ernsteste Beleuchtung. Wir fragen zuerst nach den Ursachen der Erscheinung, nachher nach den Möglichkeiten günstigerer Zukunftsentwicklung.

1.

Die Arbeiterschaft neigt dazu, die Kirchen selbst für das Entstehen des gegenwärtigen Zustandes verantwortlich zu machen. Zwei Gründe treten hervor. Erstens: Die Kirchen seien Werkzeuge des Staates gewesen; zweitens: Die Kirchen hätten nach den Interessen der Besitzenden gehandelt und ihre soziale Pflicht vernachlässigt. Beide Argumente greifen, wie leicht ersichtlich, ineinander.

Zum ersten Grund. Es ist bekannt, daß die deutschen evangelischen Kirchen bis 1918 eng mit dem Staat verbunden waren. Einige waren noch Staatskirchen im eigentlichen Sinn, andre waren es kaum noch. Alle Möglichkeiten der Gestaltung des Verhältnisses von Kirche und Staat waren vertreten. Sogar die Trennung von Kirche und Staat bestand in einem Staat, nämlich in Hamburg. Auf das Verhältnis der Arbeiter zur Kirche übte die größere oder geringere Abhängigkeit der Kirche vom Staat keinen Einfluß aus. In Hamburg war es eher unfreundlicher als anderswo. Tatsache ist, daß sich nach der Lösung der Verbindung von Kirche und Staat in der Stellung der Arbeiterschaft zur Kirche nicht das Geringste geändert hat. Ausschlaggebend kann also der Staatskirchencharakter für die wachsende Abneigung der Arbeiterschaft nicht gewesen sein. Aber in der kirchenfeindlichen Agitation ist dieser Charakter sehr oft als wirksames Mittel zur Stimmungsmache benutzt worden. Die Feindschaft gegen den Staat übertrug der Arbeiter auf die Kirche. Aber es handelte sich dabei um ein Nebenmoment. Diese Feindschaft rührte daher, daß der Arbeiter in dem Staat den Vertreter kapitalistischer Interessen sah. Also bedeutet die Abneigung gegen die Kirche als Staatskirche nichts anders als Abneigung gegen eine Institution, die man als antiproletarisch betrachten zu dürfen glaubte.

Der zweite Grund war also der eigentliche Grund. Die Arbeiterschaft wandte sich von den evangelischen Kirchen ab, weil sie der Meinung war, daß diese den Kapitalismus stützten. Ich sehe hierin in der Tat ein sehr wichtiges Moment (freilich, wie ich weiter unten zeigen werde, keineswegs das einzige) zur Erklärung der geschilderten Erscheinung. Alles kommt nun darauf an, festzustellen, ob die Arbeiter mit diesem Argument Recht hatten oder nicht.

Zweifellos lag den evangelischen Kirchen Deutschlands bewußter Kapitalismus ganz fern. Sie haben niemals daran gedacht, als Kirchen für den Bürgerstand gegen den Arbeiterstand Partei ergreifen zu wollen. Wenn sie sich gegen diesen Vorwurf verwahren, handeln sie völlig aufrichtig. Auf der andern Seite wird man es doch als richtig bezeichnen müssen, daß die evangelischen Kirchen unwillkürlich, einfach infolge der geschichtlichen Entwicklung, mit dem Bürgerstand engere Verbindung gehalten haben als mit dem Arbeiterstand. Der Bürgerstand blieb der Kirche in der Hauptsache treu; er war das Rückgrat der Gemeinden. Er gab auch im kirchlichen Sinn das Heft nicht gern aus der Hand. Als die Gemeindeverfassung eingeführt wurde, als die Synoden gebildet wurden, war es der Bürgerstand (neben der Beamenschaft), auf dem Land der Bauernstand (neben dem Adel), die die Mitglieder stellten. Die Arbeiterschaft blieb größtenteils unberücksichtigt. Wo die Kirchenplätze vermietet wurden, mieteten die Bürger als die Wohlhaben-

deren die besten Sitze; die Arbeiter blieben auf die schlechteren angewiesen. Bei den kirchlichen Handlungen spielte das Gebührenwesen keine ganz geringe Rolle. Der Reiche konnte eine feierlichere Aufmachung der Trauung, der Beerdigung bestellen. Es mag auch geschehen sein, daß Pastoren zuweilen einseitig den Bürgern, weniger den Arbeitern ihrer Gemeinde ihr seelsorgerliches Interesse zugewendet haben. Doch ist Letzteres keinesfalls allgemein geschehen; ja es gibt Beweise genug dafür, daß viele Pfarrer sich gerade der Arbeiter in ihrer Gemeinde wärmstens angenommen haben.

Genügt das, was an Rücksichtnahme auf die bürgerlichen Gemeindeglieder zu beachten war, um die Anklage gegen die Kirchen als eine „kapitalistische Einrichtung“ zu begründen? Ich antworte mit einem entschiedenen Nein. Dann aber erwächst die Verpflichtung, die Abneigung der Arbeiterschaft anderswoher abzuleiten. Das scheint mir nicht schwer. Die von der Sozialdemokratie inspirierte Arbeiterschaft (besser: der von der Sozialdemokratie inspirierte Teil der Arbeiterschaft) erwartete von den Kirchen, daß sie sich in dem Streit zwischen Sozialismus und Kapitalismus glatt auf die erstere Seite stellen würde. Sie hielt sich zu dieser Erwartung für selbstverständlich berechtigt, weil sie in einfachster Logik das Eintreten des Christentums für die Arbeiter als die Erbten des Schicksals fordern zu dürfen glaubte. Dieser Erwartung haben die Kirchen nicht entsprochen. Sie sind nicht für das sozialistische Wirtschaftssystem eingetreten, sondern haben sich mit dem bestehenden System abgefunden. Sie haben zwar Armenpflege geübt, in der Fürsorge für Gebrechliche und Kranke viel geleistet; das wird von verständigeren Arbeitern anerkannt, während unverständige auch diese Arbeiten der Kirchen mit Gering schätzung bedenken oder mit Verleumdungen begeifern. Aber sie haben sich nicht mit dem Schwer gewicht ihres Ansehens für eine Ummärselung des wirtschaftlichen Systems eingesezt. Allein diese Tatsache genügt, um ihnen die Anklage einzutragen, daß sie im entscheidenden Augenblick versagt haben.

Dennoch wäre die Entfernung der Arbeiter von den Kirchen nicht so weit vorgeschritten, wenn nicht mit der Entwicklung der soeben geschilderten Haltung ein Anwachsen der religiösen Gleichgültigkeit Hand in Hand gegangen wäre. Man kann wieder die Frage aufwerfen, woher sich dies Anwachsen erkläre. Ist es etwa die Folge der durch die soziale Haltung der Kirche hervorgerufenen Abneigung der Arbeiter gegenüber der Kirche? Ich halte diese Ansicht für falsch. Religiöses Empfinden wird nicht schon dadurch enttötet, daß die kirchliche Organisation die wirtschaftlichen Wünsche nicht erfüllt, die ein Stand an sie stellt. Verständlich wäre es, wenn solche Enttäuschung zur Kirchenflucht Anlaß gäbe; aber für sich allein kann sie nicht dazu führen, daß dies religiöse Empfinden

selbst aufhört. Wohl aber mag sie, wenn einmal die Religion selber ins Wanken geraten war, dazu beigetragen haben, daß dieser Prozeß sich beschleunigte. So werden wir also von einem inneren-
dengreifen verschiedener Umstände zu sprechen haben. Die altererhte Frömmigkeit geriet Mitte des 19. Jahrhunderts bei allen Schichten des Volkes ins Wanken. Die von platter auf die Naturwissenschaft sich aufbauender Aufklärung beeinflußten Massen — des Bürgertums wie der Arbeiterschaft — öffneten sich willig dem Unglauben. Aber während im Bürgertum weite Kreise dieser Entwicklung Widerstand leisteten oder gegen Ende des 19. Jahrhunderts wieder den Anschluß an das Christentum fanden, blieb die wurzelockere Arbeiterschaft bei ihrer aufklärerischen Gleichgültigkeit. Die wachsende Abneigung gegen die Kirche aber, in der sie die wichtigste Vertreterin des Christentums sah, wirkte zweifellos fördernd auf die Entchristlichung ein.

Dennoch kann man keineswegs von völliger Entchristlichung der deutschen Arbeiterschaft sprechen. Es lebt doch in vielen ihrer Glieder nach wie vor ein — bei manchen sogar recht kräftiges — religiöses Empfinden. Bei aller Zerfallenheit mit der Kirche, bei aller Lauheit religiöser Betätigung bleibt in den Herzen ein stilles Bewußtsein des Gebundenseins an eine höhere Macht. Zumal die Arbeiterfrau zeigt oft, daß sie mit Gott im Himmel nicht brechen will. Die nachrevolutionären Kämpfe um den Religionsunterricht in der Volksschule, die Erfolge der evangelischen Elternbünde beweisen, daß viele Glieder der Arbeiterschaft auf die Religion nicht verzichten wollen. Nur wäre es falsch, zu übersehen, daß religiöse Gleichgültigkeit, ja Feindschaft gegen alle Religion weit um sich gegriffen haben und namentlich in den Mittelpunkten großstädtischen und industriellen Lebens mächtig angewachsen sind.

Ich fasse zusammen. Die Kirchenfeindschaft, mindestens Kirchenentfremdung eines großen Teils der deutschen Arbeiterschaft ist eine schmerzliche Tatsache. Sie beruht vor allem auf zwei Ursachen: einmal auf wachsende religiöse Gleichgültigkeit, sodann auf der Nichterfüllung des Verlangens der Arbeiterschaft nach rückhaltloser Vertretung ihrer Standesforderungen durch die Kirchen. Die Arbeiterschaft wurde Kirchenfremd, weil sie gottesfremd wurde, und weil sie bei den Kirchen nicht diejenige Unterstützung in ihrem wirtschaftlichen Klassenkampf fand, die sie fordern zu dürfen glaubte.

2.

Welches sind nun die Möglichkeiten künftiger Entwicklung?

Die Antworten sind anscheinend sehr einfach zu geben. Wenn die Ursachen schwinden, werden auch die Folgen schwinden. Aber es genügt, daß man diesen Satz ein einziges Mal ernstlich durchdenkt, um die ungeheuren Schwierigkeiten der Sache zu erkennen.

Zunächst ist deutlich: von irgendeiner Aenderung der sozialen Haltung der Kirche für sich allein ist **keine** Umgestaltung der Stellung der Arbeiterschaft zu erwarten. Die religiöse Laiheit, der religiöse Zweifel, der Unglaube stehen ihm im Weg. Und zwar nicht etwa als Folgeerscheinungen von Mängeln der Kirche, sondern als selbständige Größen. Wer das nicht sieht, begreift den Sinn der Sache nicht; er trägt sich mit Illusionen, die der harten Wirklichkeit nicht standhalten. Voraussetzung für die Bejahung der Kirche ist und bleibt die Bejahung Gottes. Wo Gott bejaht wird, werden selbst erhebliche Mängel der kirchlichen Organisation in den Hauf genommen. Beweis: Die religiöse Bewegung bei Kriegsanfang. 1914.

Die Folgerung ist, daß **alles darauf ankommt, daß in den Massen der Arbeiterschaft religiöses Leben entstehe und wachse.** Die Ansatzpunkte dafür sind vielfach noch jetzt vorhanden. Wir sprachen davon, daß das religiöse Empfinden in vielen Arbeitern und namentlich Arbeitersfrauen keineswegs erloschen ist. Es gilt, diese Keime zu pflegen und zur Entfaltung zu bringen. Die Kirchen müssen dazu tun, was sie können. Evangelisation wie Volksmission sind wichtige Hilfsmittel. Schriftenmission in jeder Gestalt muß benutzt werden. Die selbstverleugnende Liebesarbeit in der Pflege der Kranken und der Gebrechlichen soll ihr Werk tun. Unsre Gottesdienste müssen so anziehend und innerlich anpassend gestaltet werden wie nur möglich. Nichts soll versäumt werden, was Menschen tun können. Aber Menschen allein können es nicht machen. Gottes Geist allein kann Leben wirken.

Mit voller Absicht habe ich diese religiöse Aufgabe in den Vordergrund geschoben. Sie ist wirklich die wichtigste. Aber vergessen werden darf auch die andre Seite der Sache nicht, die ich die **soziale** nennen möchte. Wenn doch eine der Ursachen der Kirchenentfremdung der Arbeiterschaft auf diesem Gebiet liegt, so muß von der Kirche gefordert werden, daß sie ernstlich prüfe, was sie tun kann, um die Entfremdung zu beheben.

Wir sahen, daß die evangelische Kirchen in manchen ihrer Ordnungen einseitig auf den bürgerlichen Teil ihrer Glieder eingestellt sind. Zweifellos ist jede Einseitigkeit nach dieser Richtung vom Uebel. **Unsoziale oder unsocial wirkende kirchliche Einrichtungen müssen abgestellt werden.** Wir sind in Deutschland auf dem Wege dazu. Die Vermietung von Kirchenplätzen ist stark im Abnehmen. In unsren Städten finden sich kaum noch Kirchen, in denen alle Plätze oder auch nur alle guten Plätze vermietet sind. Überall ist Raum für solche, die keine Platinhaber sind. In vielen städtischen Kirchen ist jede Vermietung von Plätzen abgeschafft. Auf dem Land hat Plätzevermieten niemals die Arbeiter vom Kirchenbesuch abschrecken können; sie hatten immer Raum genug.

In unsren **kirchlichen Vertretungen** aller Art sind zumal seit den letzten Jahren Arbeiter in wachsende Zahl heimisch geworden. Auch in den oberen Stufen der Synode finden sie sich. Und zwar nicht bloß Arbeitersekretäre, d. h. aus dem Arbeiterstand hervorgegangene, ihn in den christlichen Gewerkschaften vertretende oder im sozialen Dienst der Kirche stehende **frühere** Arbeiter, sondern auch Arbeiter, die noch in ihrem Beruf stehen. Zweifellos ist das zu begrüßen. Die Frage ist, ob die Zahl dieser Glieder des Arbeiterstandes noch stärker vermehrt werden soll und kann. Der Zahl der dem Arbeiterstand angehörenden Glieder der Kirchen entspricht sie noch lange nicht; von daher ist eine Vermehrung der Arbeitermitglieder zu wünschen. Aber in den oberen Synoden wird sie nicht zu groß werden dürfen. Den Mitgliedern der Synoden, die durch ihre Teilnahme an den Tagungen Arbeitsverdienst verlieren, pflegt jetzt Ersatz dafür gegeben zu werden. Dadurch wird der an sich kostspielige synodale Apparat noch teurer. Auch brauchen unsre Synoden Sachverständige auf mancherlei Gebieten: neben den Theologen besonders auch Juristen. Dennoch bleibt Raum für eine größere Zahl von Arbeitern. Das gilt erst recht von den **kirchlichen Gemeindevertretungen**. In ihnen **muß** zweifellos die Arbeiterschaft künftig viel stärker vertreten sein als jetzt.

Es darf nicht verschwiegen werden, daß der Wahl von Arbeitern in kirchliche Vertretungen keineswegs um die Abneigung mancher bürgerlicher Schichten, die sich gern das Alleinbestimmungsrecht wahren möchten, gegenübersteht. Auch die Entfremdung weiter Arbeiterschichten von der Kirche spricht mit; im Zusammenhang damit auch die politische Zugehörigkeit zur Sozialdemokratie. Zwar setzt sich jetzt die Erkenntnis immer mehr durch, daß die Kirche den politischen Parteien gegenüber völlig neutral sein müsse. Aber die Sozialdemokratie betätigt oft eine kirchenfeindliche Haltung. So ist es wohl zu verstehen, wenn man Bedenken trägt, Gliedern dieser Partei Sitz und Stimme in Kirchenvertretungen zu geben. Weiß man doch, selbst wenn der Kandidat sich für seine Person zur Kirche hält, nicht, ob nicht die Partei auf ihn einen Druck ausüben wird! In einer Landgemeinde begegnete jüngst folgender Fall. Einige in die kirchliche Gemeindevertretung gewählte (sozialdemokratische) Arbeiter wollten sich der feierlichen gottesdienstlichen Einführung nicht unterwerfen. Sie erklärten zudem, daß sie sich ihrer „Organisation“ gegenüber lediglich verpflichtet hätten, an den Beratungen über „ökonomische“ Fragen teilzunehmen! Unter diesen Umständen mußten sie vor das Entweder-Oder gestellt werden; sie schieden wieder aus. So scheiterte die Wahl von Arbeitern in die kirchliche Vertretung an deren eigenem Verhalten.

Die Regelung des **kirchlichen Gebührenwesens** im sozialen Sinn halte ich für eine ebenso wichtige wie notwendige Aufgabe. Manche

find der Meinung, daß aus sozialen Gründen die Erhebung von Gebühren für kirchliche Handlungen überhaupt abzuschaffen sei. Meine Wünsche gehen in der gleichen Richtung; aber ich bin der Ansicht, daß nicht eigentlich soziale, sondern kirchliche, religiöse Gründe dafür ausschlaggebend sein müssen. Es ist nicht würdig, wenn für die Darbietung des Evangeliums bei bestimmten Anlässen Rechnungen geschickt werden. Unsozial aber wird die Gebührenhebung erst dann, wenn sie dem Armeren die kirchliche Handlung unerschwinglich machen oder sie ihm in einer Weise verteuern, die seinen Verhältnissen nicht entspricht. In vielen Landeskirchen findet eine Abstufung der Gebühren nach dem Einkommen statt, die sozial wirken soll. Aber im Vorteil bleiben doch diejenigen Kirchen, die mit der Erhebung von Gebühren für kirchliche Handlungen völlig gebrochen haben. Ihnen nachzufolgen sollten die andern sich mühen. Sie können es nur nicht, wenigstens zurzeit nicht, die sehr drückende finanzielle Lage der Kirchengemeinden verbietet es.

* * *

Man kann vielleicht noch andre Maßregeln nennen, durch deren Einführung die evangelischen Kirchen der Entfremdung der Arbeiter entgegenzutreten versuchen mögen. Gut! Sie sollen kein Mittel unversucht lassen. Jeden Vorwand, jeden Anstoß sollen sie aus dem Weg räumen. Sie sollen es tun, — und wenn die Wirkung nur die wäre, daß sie ein gutes Gewissen haben und behalten. Die Tragik aber ist die, daß von allen diesen Maßnahmen eine wesentliche Aenderung in der Haltung der Arbeiterschaft nicht zu erwarten ist.

Als ich die Ursachen der Entfremdung des Arbeiterstandes von der Kirche prüfte, mußte ich feststellen, daß einzelne Anstöße an „unsozialen Einrichtungen“ nur in geringem Maß zu der Spannung beigetragen haben; die weitaus gewichtigste Anklage der Arbeiterschaft gegen die Kirche ist die, daß die Kirche sich im wirtschaftlichen Kampf nicht auf die Seite der Arbeiterschaft gestellt habe. Von hier aus will auch die künftige Entwicklung beurteilt werden. Soll, muß, darf die evangelische Kirche hierin ihr Verhalten ändern?

Von Grund auf ließe sich eine Entscheidung über diese Frage erst nach gehöriger Erörterung des Verhältnisses von Religion und Wissenschaft, Kirche und Wirtschaft geben. Eine solche Erörterung würde einen besonderen, nicht ganz kurzen Aufsatz beanspruchen. So ist es hier nur möglich, die Grundzüge einer Stellungnahme, wie ich sie für richtig halte, anzudeuten. Ich lehne es ab, zwischen Religion und Wirtschaft als zwei geschiedenen Gebieten eine Kluft aufzurichten. Die christliche Religion will das ganze Leben mit allen seinen Beziehungen durchdringen. Sie will als Religion der Liebe, soweit Menschen in Frage kommen, auch auf die Wirtschaft Ein-

fluß nehmen. Aber sie will und darf nicht der Wirtschaft Gesetze vorschreiben. Die Wirtschaft hat das Recht, ja sie unterliegt wie jede Arbeit bis zu einem gewissen Grad dem Zwang, nach den ihr selbstinnerwohnenden Gesetzen zu handeln. Daher darf die Religion nicht das System bestimmen wollen, nach dem die Wirtschaft (oder ein Zweig der Wirtschaft) ihre Arbeit treiben soll. Sie darf weder das kapitalistische noch auch das sozialistische Wirtschaftssystem verbieten. Welches von beiden das für unsre Wirtschaft gewiesene ist, das entscheidet sich nach andern Gesichtspunkten, nicht nach solchen der Ethik und der Religion. Sie hat nur darauf zu achten, daß in jedem Fall die Gesichtspunkte der christlichen Ethik zu ihrem Recht kommen.

Von hier aus lehne ich die Forderung, die Kirchen sollten für das sozialistische Wirtschaftssystem eintreten, als falsch ab. Ich tue das in bewußtem Gegensatz zu bestimmten Stimmungen „religiösozialer“ Art, die nach einem christlichen Sozialismus hinzielen. Sie gehen von der irriegen Annahme aus, als sei Sozialismus an sich christlich. Das ist er ganz bestimmt nicht. Wer das christliche Prinzip der Liebe und Brüderlichkeit als Grundlage für jene Annahme benutzt, denkt nicht genug über das Wesen der christlichen Liebe nach. Liebe und Gesetz, Liebe und System decken sich nicht. Aus christlicher Liebe läßt sich kein Wirtschaftssystem formen; aber jedes Wirtschaftssystem soll von Menschen mit Liebesgesinnung gehandhabt werden.

Dazu kommt ein Anderes. Wenn die Kirchen als Vertreterinnen der christlichen Religion sich für ein sozialistisches Wirtschaftssystem einsetzen, so würden sie damit zugleich für die sozialistischen Parteien eintreten. Sie würden entschiedene Parteigänger der Sozialdemokratie, deren Hauptziel sie als christlich richtig anerkannten. Eben damit würden sie zwangsläufig Gegner der bürgerlichen Parteien. Daß sie dadurch wahrscheinlich einem äußeren Auflösungsprozeß verfallen würden, mag hier beiseite bleiben; falls das christliche Gewissen einen Schritt fordert, müßten alle Folgen in Kauf genommen werden. Aber es ist ohne weiteres deutlich, daß die bürgerlichen Schichten jenen Schritt der Kirchen mit ebenso großem, ja größerem Recht als gegen sich gerichtet ansehen würden, wie jetzt die Arbeiterschaft die Stellung der Kirche als ihr feindlich betrachtet. Mit **größerem Recht**: denn jetzt handelt es sich nur darum, daß die Kirche **nicht** die Beseitigung der überkommenen kapitalistischen Wirtschaft fordert. Dann aber würde ihr ausdrückliches positives Eintreten für die Ersetzung der überkommenen durch eine neue, allein vom Arbeiterstand geforderte in Frage stehen. Die Kirche würde damit im Klassenkampf einseitig für den Arbeiterstand Stellung nehmen. Das **darf** sie nicht tun.

Die Kirche wird also auch in Zukunft dem Wunsch der Arbei-

terschaft, daß sie im wirtschaftlichen Kampf auf ihre Seite trete, nicht entsprechen können. Infolge dessen wird sie auch nicht hoffen dürfen, daß sich die Haltung der Arbeiterschaft ihr gegenüber wesentlich ändert.

Dennoch wäre es falsch, wollte man die Fortdauer der jetzigen Zustände als unabänderlich für alle Zukunft ansehen. Vielmehr ergeben sich sehr wohl Möglichkeiten stärkerer gegenseitiger Annäherung, besseren gegenseitigen Verständnisses, daß diese Möglichkeiten erkannt und ausgenutzt werden, ist eine Forderung von äußerster Wichtigkeit.

Die evangelische Kirche hat weder Pflicht noch Recht, für die sozialistische Wirtschaftsordnung einzutreten. Aber sie hat auch weder Pflicht noch Recht, für die kapitalistische Wirtschaftsordnung einzutreten. Sie muß sich den Wirtschaftssystemen gegenüber einfach neutral verhalten. Durchdringung des Wirtschaftslebens mit dem Geist der Liebe ist ihre Aufgabe: nichts Anderes.

Es wird der Arbeiterschaft schwer werden, für diesen Standpunkt der Kirche Verständnis zu gewinnen. Aber sie wird doch vielleicht allmählich mehr Verständnis dafür bekommen, wenn sie deutlich spürt, daß die evangelische Kirche einerseits ein warmes Herz für die Arbeiter hat, anderseits politisch, auch wirtschaftspolitisch völlige Neutralität zeigt. Das sind die beiden Forderungen, die unbedingt an jede evangelische Kirche gerichtet werden müssen.

Ein warmes Herz für die Arbeiterschaft muß eine evangelische Kirche haben. Nicht nur für die Arbeiterschaft, aber auch für sie. Daz̄ die Kirche mit jedem ihrer Glieder fühlen muß, versteht sich von selbst. Daz̄ sie ihre Teilnahme besonders den wirtschaftlich schwer Ringenden zeigen muß, ist zweifellos. Daraus leiteten die Arbeiter gern die Forderung ab, daß die Kirche sich einfach auf ihre Seite stellen müsse. Diese Forderung ist verfehlt. Schwer Ringende gibt es jetzt in allen Ständen. Man denke nur an die Kleinrentner, an die „abgebauten“ Beamten! Aber das ist gewiß: auch für den Arbeiterstand muß das Herz der evangelischen Kirche schlagen. Sie muß helfen, ihr diejenige Stellung zu sichern, die ihm zukommt. Sie muß helfen, daß seine Nöte (sie sind zurzeit sehr groß) überwunden werden.

Dazu kommt die Forderung politischer Neutralität. Wer fordert, daß die Kirche sich auf die Seite der Sozialdemokratie stelle, geht fehl. Aber wer die Kirche einseitig für eine andre politische Partei oder auch nur einseitig gegen die Sozialdemokratie Stellung nehmen lassen will, der ladet eine schwere Verantwortung auf sich. Allerdings: sofern die Sozialdemokratie eine kirchenfeindliche Haltung betätigt, muß die Kirche ihre Gegnerin sein. Aber abgesehen davon, zumal in rein wirtschaftlichen Fragen, darf sich die Kirche zu ihr nicht anders stellen als zu andern Parteien. In dieser Be-

ziehung ist bei uns in Deutschland noch manche klärende Erkenntnis notwendig.

Wenn die evangelische Kirche diesen beiden Forderungen genügt, dann wird die Arbeiterschaft zwar keineswegs glatt zufriedengestellt sein; und es ist durchaus nicht zu erwarten, daß sie ihre Haltung gegenüber der Kirche rasch ändert; aber darauf darf man hoffen, daß die Arbeiterschaft dann in ihrer **Stellung zur Kirche ruhiger wird**, daß die verständigen und maßvollen Elemente Überwasser gewinnen, daß das Verhältnis von Kirche und Arbeiterschaft langsam entgif tet wird.

* * *

Ich erinnere noch einmal daran, daß **zwei** Ursachen für die Kirchenfremdung der Arbeiter festzustellen waren. Nur eine liegt auf wirtschaftlichem, die andre auf religiösem Gebiet. Selbst wenn es auf dem soeben gezeigten Weg gelingen sollte, das Verhältnis der Arbeiterschaft zur Kirche so weit es auf wirtschaftlich orientiertem Misstrauen beruht, zu entgiften, bleibt die andre, noch tiefer gehende Ursache: die religiöse Launheit und Gleichgültigkeit. Gerade das Miteinander und Zueinander dieser Gründe lässt die ganze Schwierigkeit der Frage deutlich werden. Niemand glaube, daß wir hier rasch vorwärts kommen können! Aber es handelt sich um Entwicklungen von höchster Wichtigkeit. Darum zögere auch Niemand, in der Richtung freundlicherer Gestaltung des Verhältnisses von Arbeiterschaft und Kirche zu tun, was er kann!

Offenbarung St. Johannis 20, 1—6.

Von K. Barkau.

Um die Offenbarung St. Johannis und namentlich den Abschnitt in Kap. 20, 1—6 richtig zu verstehen, muß man die nachfolgenden Grundsätze als richtig anerkennen und bei der Erklärung berücksichtigen.

1. Die Offenbarung ist zunächst ein Trosts schreiben des Apostels Johannes an die Christenheit seiner Zeit. Sie enthält die Mahnung, in den Drängseln der Gegenwart und der Zukunft nicht zu verzagen, sondern gläubig und hoffnungsvoll auf die siegreiche Wiederkunft Christi hinzublicken und um ihren baldigen Eintritt zu bitten.

2. Die eigentliche Apokalypse besteht nicht aus vielen einzelnen zusammenhangslosen Visionen, sondern sie schildert, wenn auch nicht streng chronologisch, so doch in zusammenhangender Weise die Welt- und Gottesreichsentwicklung von Stufe zu Stufe bis zum Ende hin.

3. Es ist festzuhalten an der realwörtlichen Auffassung einer Vision, selbst wenn ihre Verwirklichung unmöglich erscheint.

4. Man bleibe bei der wörtlichen Deutung der Begriffe und Erscheinungen und wende die bildliche und allegorische nur an, wenn die Apokalypse selbst es fordert.

Aus dem zweiten dieser Grundsätze folgt, daß der zu behandelnde Abschnitt, sowie auch das 19. Kapitel, endgeschichtlich zu nehmen ist. Auch ist eine zeitliche Auseinanderfolge der einzelnen Geschichten in beiden Kapiteln unverkenbar. Wenn die Macht des Antichristentums aufs Höchste gestiegen ist, erscheint Christus vom Himmel herab, begleitet vom Himmelsheer, befähigt sich als Sieger über alle Feinde zu verweisen. Das Tier und der falsche Prophet werden in den feurigen Pfuhl geworfen, und alle ihre Anhänger werden erwürgt. Hieran schließt sich im Anfang des 20. Kapitels die Überwindung und zeitweilige Unschädlichmachung des Satans, wodurch während eines Zeitraums von 1000 Jahren ein Zustand auf Erden geschaffen wird, der dem Einfluß des Bösen entzogen, dem des Guten in ganz besonderer Weise offen ist.

Daz diese Kapitel so aufzufassen sind, wird jedoch von den Missouri-Lutheranern und manchen andern Auslegern bestritten. In dem Synodalberichte des lutherischen California- und Nevada-Distrikts vom Jahre 1922 stellt Prof. Gräbner die Behauptung auf, daß mit dem in Kap. 19 geschilderten Kommen Christi nicht sein Kommen am Ende der Tage, sondern sein Kommen ins Fleisch gemeint sei. Es heißt in diesem Bericht Seite 9: „Christus ist ja gekommen, die Werke des Teufels zu zerstören. Von diesem Triumph redet Kol. 2, 15. Diesen Sieg hat Christus in seiner großen Versuchung in der Wüste, vor allem aber durch seinen Versöhnungstod und seine Auferstehung davongetragen. Seitdem liegt Satan gleichsam wie ein bissiger Hund an der Kette und kann nur soweit greifen, wie es der Herr zuläßt. Somit wissen wir auch, welches die Zeit ist, die Johannes hier mit dem Ausdruck 'tausend Jahre' bezeichnet; es ist die ganze neutestamentliche Zeit vom ersten Pfingstfest an bis zur Wiederkunft Christi am Ende der Tage.“

Dieselbe Meinung spricht der Prof. James Snowden aus in seiner Schrift „The coming of Christ.“ Dies Buch ist in kurzer Zeit in dritter Auflage erschienen. Daraus ist ersichtlich, daß es vielfach Beifall gefunden hat. Es heißt darin Seite 174:

“In the preceding chapter (19, 11-21) there is a highly figurative description of the coming of Christ. It is a figurative description, we take it, of the first coming of Christ during the present dispensation when he overcomes his enemies, applying especially to the great battle then raging with pagan Rome.”

Zur Begründung seiner Ansicht fügt er hinzu:

“The fact that his name is called ‘The Word of God’ and that ‘out of his mouth proceedeth a sharp sword’ is sufficient to identify the figure on the white horse as Christ overcoming the nations with the sword of his truth and the sword of his spirit.”

Zu demselben Ergebnis gelangt auch Prof. Milligan in seiner Erklärung der Apokalypse in dem Biblischen Kommentar “The expositors Bible.” Es ist dies weiter nicht wunderbar bei der Stellung, die er zu der Konstruktion der Apokalypse einnimmt. Er schreibt davon Seite 259:

Nothing can more clearly prove that the Revelation of St. John is not written upon chronological principles than the scenes to which we are introduced in the fifteenth and sixteenth chapter of this book. This is not chronological, it is apocalyptic vision which again and again turns round the Kaleidoscope of the future and delights to behold under different aspects the same great principles of the Almighty’s government, leading always to the same glorious results.

Gegen diese Meinung ist einzuwenden, daß zu dem Kommen Jesu in Niedrigkeit die Schilderung seiner Herrlichkeit in den Versen Kap. 19, 11. 12 durchaus nicht paßt, und daß die Worte in Vers 13 „er war angetan mit einem Kleid, das mit Blut besprengt war“ den siegreichen Kampf Jesu gegen seine Feinde in seinem Erlösungswerke voraussehen. Eine solche Auffassung ist nur möglich bei völliger Verkenntnis des Planes und des Zwecks der Offenbarung und nicht berechtigter Unterschätzung ihrer Wichtigkeit und Bedeutung. Wir bleiben deshalb bei der Meinung, daß die am Anfang des 20. Kapitels geschilderten Ereignisse nach der Parusie Christi eintreten werden. Das 20. Kapitel beginnt mit den Wörtern: Und ich sah einen Engel herabkommen aus dem Himmel, der hatte den Schlüssel des Abgrunds und eine große Kette in seiner Hand. Und er ergriff den Drachen, die alte Schlange, das ist der Teufel und Satan und band ihn für tausend Jahre und warf ihn in den Abgrund, schloß zu und versiegelte über ihm, damit er nicht mehr die Völker verführe, bis die tausend Jahre vollendet wären. Nach diesen muß er auf kurze Zeit gelöst werden.

Der Einzige, der die Werke des Teufels zerstört hat, und der die Macht besitzt, ihn ganz und gar unschädlich zu machen, ist Christus. Aber hier vollführt er dies Werk nicht in eigener Person, sondern er beauftragt einen Engel — den Erzengel Michael oder eine Michaelgestalt — damit, den Satan zu binden, indem er ihm zugleich die nötige Kraft dazu verleiht. Den ganzen Abschluß, den Johannes vor dem Teufel hat, zeigt er dadurch, daß er ihm seine sämtlichen bösen Namen und Titel zuerteilt. Der Engel bindet den Satan, wirft ihn in den Abgrund, schließt zu und versiegelt

über ihm. Der Abgrund, der den Übergang bildet vom Totenreich zur Hölle, ist als Wohnort des Teufels und der gefallenen Engel anzusehen. Doch hält er sich nicht immer dort auf, sondern er sucht die Erde auf, um hier seine verführende Tätigkeit auszuüben. Die Bedeutung des über ihn kommenden Gerichts ist die, daß er aus der Sphäre der Erde hinausgeworfen und in seiner eigentlichen Heimat verschlossen wird. (Lange, Kommentar zur Apokalypse, Seite 23.) Als Zweck dieser Einferferung des Satans wird angegeben: damit er nicht mehr $\tau\alpha\ \varepsilon\vartheta\eta$, die Völker, verführe. Mit diesem Ausdruck sind in erster Linie die vom Christentum noch nicht erreichten Völker gemeint, aber auch die Namenschristen und die Unchristen innerhalb der Christenheit. Von Dauer dieser Ausschließung des Teufels von der Erde heißt es: er band ihn, $\chi\lambda\alpha\ \varepsilon\theta\eta$, tausend Jahre. Es ist sicher richtig, diese tausend Jahre zeitlich zu fassen. Der Versuch Milligans in Expositors Bibel, ihnen eine andre Bedeutung zu geben, ist als mißglückt anzusehen. Er schreibt nämlich:

S. 337: The fundamental principle of that interpretation is this: that the thousand years mentioned in this passage express no period of time. They embody an idea, and that idea is the idea of completeness or perfection. Satan is bound for a thousand years; that is: he is completely bound. Allerdings fuehlt er selber, dass seine Erklaerung anfechtbar ist: denn S. 339 fahrt er fort: The only difficulty connected with this view is that in the third verse of the chapter Satan is said to have been shut into the abyss until the thousand years should be finished, and that in the seventh verse we read: And when the thousand years are finished Satan shall be loosed. Aber er beruhigt sich damit, dass er schreibt: But the difficulty is more specious than real. This is simply the carrying out of the symbolism already employed.

Mit dieser Ansrede wird er freilich andre nicht überzeugen können. Daß die zeitliche Auffassung der tausend Jahre richtig ist, wird sonst allgemein anerkannt; doch nimmt man sie nicht als wirkliche tausend Jahre, sondern als eine symbolische Zeitbestimmung, als einen Neon von unbestimmter Länge oder als eine symbolical period. Sehr richtig bemerkt Prof. Kübel in seinem Kommentar zu der Offenbarung in dem Strack-Zöcklerschen Bibelwerk: „Allerdings sind die tausend Jahre mir in der Vision vorhanden, und kann daher von einer Nötigung, sie wörtlich genau ins Gegenbild zu übertragen, keine Rede sein. Aber die Apokalypse will sicher eine auf den Sturz des Antichrists folgende Periode der Vollendung bezeichnen, über deren Dauer wir nichts Genaueres sagen können.“ Am einfachsten und natürlichssten erklärt sich diese Zeitbestimmung durch die Annahme, daß der Verfasser bekannt war

mit der Anschauung der jüdischen Rabbiner, daß die Tage des Messias tausend Jahre sein würden, und daß er die Bekanntheit mit dieser Anschauung auch bei seinen Lesern voraussehen konnte. Dennoch läßt sich dies nur vermuten, aber nicht beweisen.

Doch wie dem auch sei, das ist und bleibt sicher und gewiß, daß nach diesen Worten auf die Parusie auf Erden eine lange Periode, das sogenannte Millennium, folgen wird, in der das Christentum von dem hindernden und schädigenden Einfluß des Teufels befreit, seine die Menschheit überwindende Kraft voll und ganz entwickeln kann. Die Vollverke des Satans in der Heidenwelt werden zusammenstürzen vor dem Evangelium, wenn sie ihres Beschützers beraubt sind. Die Fülle der Heiden wird eingehen in das Reich Gottes. Und auch die schon vorhandene Christenheit wird eine ganz andre Gestalt und Bedeutung gewinnen. Während jetzt die wenigen überzeugten Christen der großen Menge von Namenchristen und falschen Christen machtlos gegenüber stehen, wird sich dies Verhältnis während des Millenniums umkehren. Es wird zum guten Ton gehören, als wahrer Christ zu gelten, und die Ungläubigen werden der Verachtung anheim fallen. Man darf wohl annehmen, daß dann das Christentum alle sozialen und politischen Verhältnisse durchdringen, leiten und bestimmen wird. Dann wird das Reich Gottes, das durch die Verkündigung des Evangeliums im Laufe der Jahrhunderte allmählich innerlich und äußerlich zunimmt und vollkommener wird, im Großen und im Kleinen vollendet werden, soweit dies auf Erden möglich ist. In diese tausendjährige Periode wird, wie auch Pastor Buckisch im „Friedensboten“ von 1925 Seite 181 annimmt, die Bekehrung des ganzen Israels zu verlegen sein. Das ist alles, was wir vom tausendjährigen Reich erwarten können und erwarten müssen. Damit stimmt im Wesentlichen überein, was Direktor Becker in seiner Evangelischen Glaubenslehre vom Millennium schreibt: „Es ist seinem Wesen nach ein Vollendungszustand des Reiches Christi auf Erden und zwar nicht bloß der Kirche, sondern der Menschheit, die nun anstatt unter dem Einfluß des Fürsten dieser Welt unter der Geistesmacht Christi steht. Unter dieser Herrschaft ist die Sünde zwar noch nicht aufgehoben, aber ihre Macht ist gebrochen, so daß sie sich nicht mehr als die weltbeherrschende Macht betätigen kann. Das Millennium ist die Zeit, in der die Völker das Gesegnetwerden durch Christen realiter erfahren und dankbar hinnehmen werden.“ Um so schrecklicher wird es sein, wenn nach Ablauf der tausend Jahre und nach Wiederloslassung des Teufels die Reaktion des Bösen eintritt und den letzten Kampf gegen die Kirche des Herrn unternimmt.

Wir kommen nun zu der zweiten Szene, die uns in unserm Abschnitt geschildert wird. Es heißt darin Vers 4—6: Und ich

sah Throne, und es saßen sich Leute darauf, und Gericht wurde ihnen gegeben, und ich sah die Seelen derer, die um des Zeugnisses Jesu und des Wortes Gottes willen hingerichtet worden waren; und welche nicht angebetet hatten das Tier noch sein Bild und nicht sein Zeichen auf ihre Stirn und auf ihre Hand genommen hatten. Die kamen zum Leben und zur Herrschaft mit Christo tausend Jahre. Die übrigen der Toten kamen nicht zum Leben, bis die tausend Jahre vollendet wären. Dies ist die erste Auferstehung. Selig und heilig der, der Teil hat an der ersten Auferstehung! Neben dieser hat der zweite Tod keine Vollmacht, sondern sie werden Priester Gottes und Christi sein und mit ihm die tausend Jahre regieren.

Diejenigen Ausleger, die den endgeschichtlichen Charakter dieser Verse leugnen und unter den tausend Jahren die Zeit zwischen der Geburt Christi und seinem Kommen zum Weltgericht verstehten, sind mit ihrer Erklärung schnell fertig. Gräbner meint Seite 10, der Apostel wolle mit diesem himmlischen Bild weiter nichts bezeugen, als daß in der ganzen neutestamentlichen Zeit die Seelen der Märtyrer, die um der Wahrheit des Evangeliums willen enthauptet wurden, und die Seelen der Gläubigen allenthalben, die treu bis ans Ende verharrten, im wahren himmlischen Leben, in der Verklärung lebten. Dies sei gemeint mit der ersten Auferstehung. Die zweite Auferstehung sei der Eingang des mit der Seele wieder vereinigten Leibes in das himmlische Leben.

Von einer ganz andern Seite sieht Milligan die Sache an, wenn er behauptet: The first resurrection is a spiritual resurrection in an hour that now is and zum Beweise dafür die Worte Vers 4—6 Seite 342 und 343 folgendermaßen erklärst:

“And I saw thrones, and they sat upon them.” But we have been already told that they reign over the earth. “Judgment was given unto them.” They have passed through death, so also they have passed through judgment. “They lived with Christ.” But Christ himself had said: Because I live, and ye shall live. “They reigned with Christ.” But that is only another method of saying that they sat on thrones with the added conception that their enemies were bruised beneath their feet. “Over these the second death has no authority.” But we have before been told of him that overcometh that they shall not be hurt of the second death. Finally “they shall be priests of God and of Christ.” Such has always been spoken of as the position of believers. Nothing in short is said of the saints of God in this picture that does not find a parallel in what the Seer has elsewhere written of their present life.

Beide Erklärer behaupten, daß ihre Auslegung richtig sein müsse, weil nirgends in der Bibel gelehrt werde, daß zwei Auferstehungen eintreten würden, die eine vor dem Millennium, die andre nach demselben. Das ist allerdings richtig. Anderseits ist es

ebenso richtig, daß der Gedanke einer zwiefachen Auferstehung dem Neuen Testamente durchaus nicht fremd ist. Jesus spricht Joh. 5, 29 von einer Auferstehung des Lebens und von einer Auferstehung des Gerichts; Luk. 14, 14 von einer Auferstehung, an der nur die Gerechten teilnehmen. Auch nach 1. Thess. 4, 16 werden die Toten in Christo auferstehen zuerst. Ebenso läßt 1. Kor. 15, 23 ff. den Schluß zu, daß die Christo Angehörenden auferweckt werden, bevor das Ende kommt. Wenn auch keine dieser Stellen die zeitliche Trennung der beiden Auferstehungen ausdrücklich feststellt, ist ihr Bestehen doch als sicher anzuerkennen, weil sie eben in diesen Versen hier mit nicht zu der Vision gehörenden Worten gelehrt wird.

Über diese Auferstehung berichtet der heilige Seher, daß er zunächst Throne gesehen habe. Wo diese Throne standen, sagt er nicht. Ebenso wenig gibt er an, wer die waren, die auf diesen Thronen Platz nahmen. Die Ausleger stellen über diese Personen die verschiedensten Vermutungen auf. Einige denken an die Apostel, andre an die 24 Ältesten, noch andre an die Apostel und Ausgewählte aus dem alten Bundesvolk nach der Zahl der zwölf Stämme (Bücklich). Lange schreibt über sie: Ohne Zweifel sind es die, welche schon Diesseits als Veriegelte den Kern der Gemeinden ausmachten, insbesondere die Apostel. Kübel drückt sich noch unbestimmter aus und trifft damit wohl das Richtige: Leute aus der vollendeten Gottesgemeinde. Diesen wurde das *κρίμα* gegeben, Macht und Auftrag zu richten, nicht etwa Herrschaft; denn das Subjekt des *ἐβασιλεύειν* am Ende des Verses sind andre Personen. Das Objekt dieses Richtens sind die Personen, die der Apostel außer den auf den Thronen Sitzenden gewahrt, nämlich die Seelen derer, die um des Zeugnisses Jesu und des Wortes Gottes willen hingerichtet worden waren, und welche nicht angebetet hatten das Tier, noch sein Bild und nicht sein Zeichen auf ihre Stirn und auf ihre Hand genommen hatten, und die nun aus dem Tod in ein neues und zwar leibliches Leben gekommen waren. Damit sind zunächst die gemeint, die in der letzten antichristlichen Periode den Märtyrertod erlitten hatten. Es ist natürlich, daß diese besonders hervorgehoben werden. Das entspricht dem Zweck des ganzen Buches. Snowden schreibt davon Seite 182 und 183:

"Let us hold in mind the situation in which John was writing and what he was aiming to do. The Roman persecution was raging, or was about to break out, and martyrs were calmly laying their heads under the executioner's sword, and confessors were bravely standing up and declaring their Christian faith, rather than drop a little incense on the altar of the pagan priest as a token of their worship of the emperor and receive the priest's mark on their forehead or hand which secured their safety. John was

seeking to encourage and sustain these martyrs and confessors that they might be faithful unto the end, and with this in view he saw this vision of the souls of them that had been beheaded for the testimony of Jesus and for the word of God, and such as worshipped not the beast and received not the mark upon their forehead and upon their hand."

Man kann aber wohl annehmen, daß alle Märtyrer, welcher Zeit sie auch angehören, ebenso belohnt werden, wie die in der ersten Periode des Christentums um ihres Glaubens willen Getöteten. Budisch versteht Seite 117 unter den um des Zeugnisses Jesu willen Hingerichteten die christlichen Märtyrer und unter den um des Wortes Gottes willen Getöteten die Märtyrer des Alten Bundes, was auch nicht von der Hand zu weisen ist.

Worin besteht nun das Gericht, das über sie von den auf dem Throne Sitzenden gehalten wird? Einige Ausleger meinen, diese hätten zu entscheiden, welche Märtyrer wirklich treu waren und würdig schienen, an der ersten Auferstehung teilzunehmen; andre schreiben ihnen die Bestimmung darüber zu, welche Stellung die einzelnen Märtyrer im Millennium einzunehmen oder welche Tätigkeit sie darin auszuüben hätten. Es lässt sich eben bei völlem Schweigen des Textes darüber nichts Sichereres und Bestimmtes aussagen.

Von allen Auferstandenen wird gesagt Vers 4: Sie kamen zur Herrschaft mit Christo tausend Jahre und Vers 6: Ueber diese hat der zweite Tod keine Vollmacht, sondern sie werden Priester Gottes und Christi sein und mit ihm die tausend Jahre regieren. Auch diese Worte werden verschieden erklärt, je nachdem man diese Szene in den Himmel oder auf die Erde verlegt. Die sogenannten Chilisten verlegen sie auf die Erde und hoffen aufgrund dieser Worte, daß Christus nach seiner Wiederkunft während des Millenniums in sichtbarer Gestalt zusammen mit den Seinen die Welt beherrschen und sein Reich über die ganze Erde ausdehnen werde. Sie meinen, sein unmittelbares Eingreifen zur Vollendung seines Reiches auf Erden sei unbedingt notwendig, wenn er überhaupt sein königliches Amt antreten wolle. Das Evangelium sei nicht imstande, die Menschheit für sein Reich zu gewinnen; es sei dies auch gar nicht der Zweck seiner Verkündigung. Der Chilist Kellogg schreibt ausdrücklich:

"The gospel of the Kingdom shall be preached in all the world, not for its conversion, but for a witness unto all nations, and then shall the end come, all nations must hear, and then shall the end come. The gospel cannot convert the world, which is all the while growing worse and more hopeless."

Wenn dann die Bosheit der Menschen den Gipfel erreicht habe,

werde der Herr erscheinen und sich die Welt unterwerfen. Gräbner schreibt davon Seite 21: „Nicht nur sollen sich nach chiliastischer Erwartung die Heiden in großen Scharen bekehren, sondern es wird eine bekehrte Welt geben, eine all but complete conversion of the human family; und zwar soll diese Ausbreitung des Reiches Christi durch Anwendung von Gewalt vor sich gehen. Von Jerusalem aus wird Christus by power not persuasion sein Reich bis ans Ende der Erde ausdehnen, the inflexible demand for just dealing will be enforced by resistless power. Christ's rule will be forced upon the unwilling world, and he will rule it with a rod of iron. Jesus will be King in a direct and positive a sense as any ruler the world has ever known, but with larger empire and more automatic sway. He will be Judge as well as King and the final Arbiter in any disputes that may arise among men.“

An dieser Herrschaft werden die Gläubigen teilnehmen; sie werden auf der ganzen Erde im Regiment sitzen und für die Ausführung der Befehle Christi sorgen.

Dennoch nicht nur die Fülle der Heiden wird eingehen in das Reich Gottes, sondern auch das jüdische Volk wird sich nach Wiedergewinnung des herrlich verklärten Landes Kanaan zu Christo bekehren und seine nächste Umgebung bilden. Dadurch wird die Kirche einen jüdisch-christlichen Charakter annehmen, selbst der levitische Opfer- und Tempeldienst wird in einem neuen herrlichen Tempel wieder eingerichtet werden, und alle christlichen Völker werden nach Jerusalem strömen, um daran teilzunehmen. Die Segnungen des Christentums werden auch auf allen weltlichen Gebieten sichtbar werden. Pastor Trion schildert im „Friedensboten“ von 1916 aufgrund alttestamentlicher Weissagungen das Millennium folgendermaßen: „Das politische Verhältnis der Völker zu einander wird ein durchaus harmonisches und vertrauensvolles sein. Man wird nicht mehr gegeneinander kriegen, sondern die Mordwaffen werden in friedliche Geräte verwandelt werden. Töpfe und Schüsseln, also die gewöhnlichen Haushaltsgeräte, werden dem Herrn geheiligt heißen. Knaben von hundert Jahren werden sterben, und der Tod in diesem Alter wird als besonders Gottesgericht über eine Sünde angesehen werden. Auch die Natur und die Tierwelt wird teilnehmen an dem Leben, das mit der Wiederkunft des Herrn auf der Erde sich entfalten wird. Die Weissagung spricht den Gestirnen größeren Glanz und dem Erdboden größere Fruchtbarkeit zu. Auch der feindliche Gegensatz zwischen Tier und Mensch wird dann ausgeglichen werden. Kurz es wird sich eine solche Fülle und ein solcher Reichtum auf allen Gebieten entfalten, wovon wir jetzt kaum eine schwache Ahnung haben können.“

Ein herrliches Bild, das uns durch solche Schilderungen vor die Augen gezaubert wird, aber leider ein Trugbild, das verschwin-

det, wenn man es im Lichte des Gottesworts genauer betrachtet. Es gibt keine Stelle in der Heiligen Schrift, die man mit Recht für seine Richtigkeit anführen könnte. Auch aus unsrer Stelle läßt sich der Beweis für seine Wahrheit nicht erbringen. Zwar lesen wir in Vers 6, daß die infolge der ersten Auferstehung zum Leben Gekommenen Priester Gottes und Christi sein und mit ihm die tausend Jahre regieren würden; aber es wird nicht gesagt, wo diese Herrschaft stattfinden wird, ob im Himmel oder auf Erden. Die Chiliaxten, die das Letztere annehmen, berufen sich zum Beweise dafür auf Kap. 5, 10, wo ausdrücklich gesagt werde *βασιλεύσοντις ἐπὶ τῆς γῆς*, sie werden regieren auf der Erde. Hierzu ist zunächst zu bemerken, daß verschiedene Handschriften und Texte (nach Lange cod. A. u. a., nach Nestle die Texte S. u. R.) nicht *βασιλεύσοντις*, sondern was wohl richtiger ist, *βασιλεύοντις* lesen. Hierdurch allein wird schon die Beziehung dieses Verses auf unsre Stelle unmöglich. Ferner sind die Personen in 5, 10 und 20, 6 ganz verschieden. Schließlich handelt es sich in der ersten Stelle um einen Lobgesang im Himmel zu Ehren Christi dafür, daß er die Erlösten Gott gemacht habe zum Königreich und zu Priestern, die auf Erden regieren. Durch Vergleichung mit 1, 5 und 6 wird klar, daß damit der Gnadenstand gemeint ist, in dem sich die Gläubigen als von Christo Erlöste und als Mitglieder des Reiches Gottes auf Erden befinden. Diese Stelle liefert also nicht den Beweis für ein Millennium im Sinne der Chiliaxten.

Sie sind auch im Judentum, wenn sie behaupten, Jesus habe in verschiedenen Aussprüchen und Gleichnissen auf das Millennium hingewiesen. Als ein solcher Hinweis gelten ihnen die Worte Matth. 5, 5: Selig sind die Sanftmütigen; denn sie werden das Erreich besitzen. Jedoch der Sinn dieser Seligpreisung ist jedenfalls: Nach den Erfahrungen der Welt erobern die *βασιλεῖς*, die Gewalttätigen, die Erde, aber nach den Gesetzen des Reiches Gottes ihr Gegenteil, die *πατεῖς*, die Sanftmütigen, denen die Erde durch Gottes Gnade allmählich als ein Erbe zufällt. Von einer Herrschaft über die Erde wird hier nichts gesagt. Ebenso wenig ist dies der Fall bei den Aussprüchen Jesu über sein Essen und Trinken im Reich Gottes mit seinen Jüngern (Matth. 26, 29, Mark. 14, 25, Luk. 22, 30). Das *καρύον* neu, qualitativ ganz verändert bei Matthäus und Markus spricht gegen die jewige Erde und verweist auf die neue Erde, auf der in geistleiblicher Weise ein Essen und Trinken mit Jesu stattfinden wird. Auch die zehn Städte und die fünf Städte in dem Gleichnis Luk. 19, 11 ff. bedeuten keine irdische Herrschaft, sondern sie sind bildlich zu verstehen ebenso wie die Pfunde in dem Gleichnisse, und sie bezeichnen nur den Lohn, den die treuen Arbeiter in jener Welt erhalten werden. — Wenn ferner Jesus Matth. 19, 28 und Luk. 22, 30 den Aposteln verheiht, daß sie die

zwölf Geschlechter Israels richten würden, kann man dabei an das Gericht in Offb. 20, 4 denken, insofern es Israel betrifft, oder auch an das 20, 11 ff. geschilderte Endgericht, an dem nach 1. Kor. 6, 2 die Heiligen als Richter teilnehmen werden, aber nicht an ein Herrschen über Israel und noch weniger an eine Herrschaft Israels über die Welt. Zwar die Befahrung des ganzen Israels in der Endzeit steht für einen jeden fest, der Röm. 11, 25 ff. ohne antisemitische Vorwürfe gegen die Judenheit betrachtet; aber es wird in dieser Stelle nichts gesagt von einer Umgestaltung der christlichen Kirche durch den Einfluß des bekehrten Israels. Es bildet mit den die ganze Erde erfüllenden Heidenchristen die Christengemeinde der Endzeit, aber keinen Judenstaat und keine Theokratie nach alttestamentlichem Muster; denn die von der Wiederherstellung Israels und des Tempeldienstes handelnden Weissagungen wie Jes. Kap. 60, 62, 65 und Hesek. Kap. 40—48 u. a. haben ihre Erfüllung durch Christum gefunden. Es ist auch kein Grund vorhanden die Prophezeiungen, in denen die Verherrlichung der Schöpfung verheißen wird, wie Jes. 11, 6—8; 35, 1 ff.; 30, 26 u. a. in das Millennium zu verlegen; sie werden einst auf der neuen Erde verwirklicht werden; ob aber alle derartige Prophezeiungen jemals in vollkommener, buchstäblicher Weise in Erfüllung gehen werden, darf bezweifelt werden, weil sich darunter gewiß poetische Schilderungen und rhetorische Gemälde befinden, die nicht auf göttlicher Offenbarung beruhen, sondern menschlicher Liebe zur Heimat und zum eigenen Volk entstammen.

Es zeigt sich also, daß alle Gründe für die Verlegung der Vorgänge in den Versen 4—6 auf die Erde nicht stichhaltig sind. Deshalb ist es selbstverständlich anzunehmen, daß sie im Himmel stattfinden werden. Nach dem Beginn des Millenniums auf Erden gehen die an der ersten Auferstehung Beteiligten mit Christo zur Herrlichkeit des verklärten, himmlischen Lebens ein. Das ist eine besondere Gnade, die ihnen vor allen übrigen zur Seligkeit Verhüten zuteil wird. Bengel schreibt von ihnen: „Diejenigen, die sich während der Wallfahrt vor andern bewährt hatten, bekommen in jener Welt einen Vorans, sie werden eher wieder lebendig, als die übrige Menge, und das um tausend Jahre.“ Sie werden Priester Gottes und Christi sein und mit ihm regieren tausend Jahre. Was sie schon auf Erden unvollkommen waren, werden sie im Himmel in vollendeter Weise sein; der Stand der Gnade, in dem sie hier lebten, wird dort in den Stand der Herrlichkeit vollendet werden. Über diese hat der zweite Tod keine Vollmacht. Es ist für sie gar keine Möglichkeit vorhanden, der Verdammnis zu verfallen; denn sie kommen nicht mehr in das Gericht, das nach Beendigung des Millenniums über die Bösen und über die Guten gehalten wird, sondern sie sind vom Tod in das ewige Leben hindurchgedrungen.

Professor Gräbner macht schließlich noch gegen das Millennium geltend, daß dadurch die Annahme einer zwiefachen Parusie Christi notwendig werde, während die Heilige Schrift nur eine Wiederkunft zum Weltgericht lehre. Dagegen ist einzuwenden, daß Christus nach seiner Erhöhung Anteil hat an der göttlichen Allgegenwart, daß er also zu gleicher Zeit im Himmel, der unsichtbaren Welt, und auf der Erde, der sichtbaren Welt, gegenwärtig ist. Nach seiner Auferstehung zeigte er sich mehrmals seinen Jüngern, d. h. er trat aus der unsichtbaren Welt in die sichtbare in die Erscheinung und zwar in der Gestalt, die er während seines Erdenlebens angenommen hatte. So haben wir hier nicht eine doppelte Wiederkunft Christi, sondern eine zweimalige Erscheinung auf Erden in sichtbarer Herrlichkeit.

Wir sind am Ende, und wir fassen das Ergebnis unsrer Untersuchung zusammen in den Satz: Wir hoffen nach Offb. 20, 1—3 auf das nach der Parusie Christi eintretende Millennium, auf eine lange Zeit, in der das Evangelium noch einmal seine ganze Segensfülle über die Menschheit ausgießen wird, und in der die Völker, von der verführenden Macht des Teufels befreit, sich allgemein dem Einfluß des Christentums öffnen werden, so daß es alle Verhältnisse durchdringen und sich über die ganze Erde ausbreiten kann; wir verweisen aber die in den Versen 4—6 geschilderte Szene in den Himmel.

Wenn wir schließlich gefragt werden: „Sind durch diese Erklärung nun alle Dunkelheiten in diesem Abschnitt aufgeklärt, alle Zweifel zerstreut, alle Bedenken gehoben?“ müssen wir diese Frage verneinen. Es bleibt noch so manches darin dunkel und ungewiß. Unser Wissen und Erkennen auf Erden ist Stückwerk und wird Stückwerk bleiben; wir hoffen aber, daß einst in der Ewigkeit alle Unklarheit aufhören wird, und daß wir dort im Licht erkennen werden, was uns auf Erden dunkel und unerklärbar scheint.

THE RELATION OF THE ORGANIZED (CONSTITUTIONAL) CHURCH TO THE KINGDOM OF GOD

This paper was read at the General Conference by
THEOPHIL L. HAAS

It is only too plain that anything like an extensive treatment of the relation indicated in the subject before us would require nothing short of a lengthy treatise. The limited time allotted, however, for the paper to be presented will demand the utmost brevity, and thus a but general discussion of some of the questions involved has been attempted. And moreover: the conceptions of the distinctive nature of the Kingdom of God and of the Chris-

tian Church and the teachings concerning these great realities have been so various and multifarious that it is plainly imperative that we refrain from entering the spacious grounds of questions theologically or philosophically debatable. Only such statements as may be considered widely accepted and thus as unlikely to meet with serious objections from Evangelical believers upon biblical and historical grounds, will be humbly offered, and I shall therefore merely endeavor to define the relation as stated in our subject and to point to some of the practical implications as these may refer to our work and mission in this world of God's making and ruling.

The term Kingdom of God appears in the Old Testament and particularly in the King's great book, the Book of Psalms, and in some of the Prophets as a term conveying the most vitalizing message of hope, replete with ethical and spiritual powers and at the same time enveloped in the fervid expectations of some great and magnificent national grandeur and glory. Jesus utilizes the term but divests it of its strong politico-national elements; he invests it, however, with a new and greater content and value and then urges and teaches this Kingdom as a reality of the greatest ethical, and thus personal and social relations. This Kingdom of God or this Kingdom of the Heavens naturally involves the Kingship of God, the God of holy love, and the dominion of forces and values indigenous to a higher and better world. It means the fulfilment of God's will, the will of holy love, seeking man's true welfare, controlling the obstacles and ravages of sin and receiving sinful men into a lifegiving communion of joy and peace.

The teaching concerning this Kingdom is not the cardinal teaching of Jesus, as advocates of an overemphasized social gospel would have us believe. But it is truly, together with the crucial teaching of Jesus and of the Apostles, the life and the work of the divine Redeemer, the master and the matter of the Gospel, one of the paramount subjects of the New Testament. The whole Christian religion revolves around the data of the preparation for this Kingdom, its realization through the redemptive work of Jesus Christ, its appropriation through justifying faith, its continuous operation in this world through the Christian Church and its means of grace, and its final consummation according to the great King's glorious promise.

The Kingdom of God is the great gift of God and as such it becomes the believer's goal, the object of his most serious and strenuous endeavor. No earthly good can be compared to this invaluable "summum bonum," and to lose it means to lose everything. And again: no one will be able to retain and to impart this gift

without fulfilling the life of obedient service which it necessarily implies. Its root and its fruit are love, and coming from God it finds its expression in the seeking of joy and peace in Him and in the spreading among men of the things attained and enjoyed. Its very law and life is love, and hence the multitude of such immutable injunctions as charity, purity, humility, benevolence, forgiveness, self-effacement etc. (Sermon on the Mount) The need and the occasion for the practice of these virtues will never be lacking and the true citizens or the children of this Kingdom will be watched and weighed as to the manner and measure of their discharge of its weighty and wealthy obligations. Thus it is impossible to sever the religious ideal of God's Kingdom from its ethical demands, and God never grants His gifts without imposing the most sacred and solemn duties. "Keine Gabe ohne Aufgabe."

The entrance into the Kingdom of God implies an inward attitude, a radical change of self; it becomes a new birth and beginning, an experience of incalculable importance for the future destiny of the entrant and a constant summons to show forth the excellencies of the King and the Kingdom in the midst of a sinful world of contrasts and contradictions. The children of the Kingdom will ever be aware of God's Kingship within them, and through them again in the world, a Kingship never absolute, it is true, in this world but a happy and potent Kingship, at all events in the joyful and hopeful anticipation of the consummation of all things.

The Old Testament idea of the Reign of God found its historical outgrowth in the Congregation of Israel with its theocratical institutions, its kings, priests and prophets; and in a similar way the idea of the Kingdom of God may be considered as incorporated in the great and strong organization, which as the Church of Jesus Christ lives and thrives in the Master's promise of invincibility. This Christian Church rests upon the redemptive life and work of its divine Lord. It was established in and for the world with a view to the higher and better life in the making as a community of believers, fulfilling a desire and a demand for association and imparting religious and ethical life in Christ's Holy Spirit. As such a community it rests upon faith in Jesus Christ as the ever living and present Lord, and not only as the historical Teacher and Saviour, and it presents itself as both the work and the means of the Holy Spirit or of that faith through which salvation comes to men. It thus comes from both the historical and the celestial Son of God and Son of Man and drives the Redeemer into heart, home and world.

In its life and work the Christian Church is dependent upon its glorified Head and in the plastic scriptural terminology it is

often named the Body of Christ. From this Head it is ever to receive its swaying powers, its governing impulses, its marching orders, its compelling objectives. The Head organizes and energizes its members for its definite purpose and service, which is simply the continuation of the work of Him who came to seek and save that which was lost and to grant from his fulness grace for grace. Its everlasting and all-sustaining, powerful promise is one of growth and strength unto an increase with the increase of God. (Col. 1: 19)

The essential thing about the Christian Church is not expressed by anything like its human organization or administration, its priesthood, or time-conditioned creeds and rites; nor by anything like the venerable and quite valuable distinctions between the visible and the invisible Church, or by such beautiful epithets as "militans and triumphans." It would be rather difficult to draw the clear lines of demarkation between these distinctions, and these are but largely expressions for the Body's humbling experience of its many shortcomings, defects, and conflicts and for its hopeful conviction of an ultimate exaltation and perfection. The real and the ideal will always be interwoven during the course of its earthly development and merely logical distinctions will ever fail to cover its life in all its many and manifold manifestations.

The true Church as the Body of Christ and as confessed in the Apostles Creed is primarily an object of faith and the essential factors in its making, keeping and spreading are the connection with its uniting and controlling Head, the means of grace, through which Christ's Holy Spirit works and the communion and community of believers who constitute the aim and fruit of such working. It is the ideal of the Church to exemplify these factors in the highest manner and its constant duty to search itself as to the measure in which it bears testimony to these essentials.

The Christian Church, however, is not only an object of faith; it also appears in the course of human history as a visible organization subject to the laws of empirical development, as this is in consonance with God's way of working among men.

The general term of "Eccelesia" used at first either for the ideal Church as such or for the separate, more or less loosely connected congregations, gradually assumed the meaning of an ethical community in the form of a legal organization. In the first Christian Church Christ and his Ecclesia were to be found wherever two or three were gathered together in the saving name. There was then as yet no need of fixed laws and regulations affecting a certain régime, nor of a definite priesthood or clergy entrusted and invested with executing a special church control. But with the

growth of the first community of believers and with their concomitant duties, problems and conflicts, an ever clearer and firmer organization and constitution became a most cogent desire and demand. And so by process of natural motivation the successive steps which led from the Apostles, from teachers and prophets, priests and kings before God as all believers, to elders and bishops, then to special bishops, or the metropolitans, and then again to the special metropolitans of the "sedes apostolicae" (Rome, Corinth, Ephesus, Jerusalem, Antioch and Alexandria) and finally to the Patriarchate in the East and in the West, and to the Primate of the Bishop of Rome were given. The first four centuries were witnesses to this vast centralizing and organizing process, involving a differentiation in the legal status of the clergy and the laity and finally leading to that great and strong Imperium-inspired system of functions and privileges, of teachings and rulings, of "summae, canones and decreta," with which the Eastern and the Western Churches, the former in a weaker and the latter in a stronger manner entrenched themselves.

The Protestant Reformation, the great movement for religious emancipation, placed the unpretentious ministry of the Word in the center of the organized Church. This ministry, however, was not to take recourse eventually, in the exercise of its new administrative functions, to any secular coercion, as the Word was to do the things. But under the socalled "Territorial System" the respective territorial rulers as the foremost members of the Church were called upon to watch and work for the speedy removal of all dangerous errors and for the due instruction in wholesome religious knowledge. Superintendence over the churches was effected by bodies appointed by the territorial rulers, called Consistories, and these gradually with their rulers, who served as "summi epis copi" laid down an elaborate system of State Church rules, embodied in the "jura regiminis ecclesiastici." In Calvinistic regions the presbyterian-synodical modus vivendi became predominant, which consigned the administrative powers to smaller or larger bodies of elders or presbyters, composed of laymen and clergymen.

The modern Free Church, of course, recognizes no power of jurisdiction or superintendence on the part of secular rulers. Such a power, explicable and profitable at times in countries that were favorable to the Reformation, but inconceivable in the territories devastated by the Counter-Reformation, was felt at best, in the course of time to be contrary to the true spirit of Protestantism, and the cry, eventually, for a "Free church within a Free State" was nothing but a natural postulate, derived from a number of premises as given in some of the various Protestant Confessions.

The different denominations, as we know them, have almost invariably laid down their pronouncements in definite articles of agreement, generally termed "credenda and agenda," the former presenting the particular statements of doctrine, the latter those of the church polity. (See the "Basis of Union of the United Church of Canada," a very fine specimen of a modern church constitution)

With respect to the relation between the Kingdom of God and the organized Church two erroneous conceptions are quite commonly encountered. The staunch adherent of tradition, stability and authority is prone to claim that the organized Church, and especially his part of it, embodies as such the Kingdom of God, that both are identical and interchangeable entities, and for the strength of the arguments he presents he believes to be able to advance some irrefutable scriptural evidence. His loci classici are some such parables as the one on the "Wheat and Tares." Or then, the ardent sponsor of civic righteousness considers the Kingdom of God with the Church as a sort of Hercules with his club, sent by God's arrangement and man's agreement to rid this world of relative social injustice but of inherent perfectibility, of all its Nemean lions and its Lernaean hydras. He will point triumphantly to his "ipse dixit" in the parable of the Leaven. Both Romanist and Socialist, spoken of in the Christian sense, of course, often meet on political and on religious grounds, but both undervalue the idea of the Kingdom of God.

On the other hand we often hear the blatant voice of sectarianism, erratic, fanatic and fantastic, stridently clamoring about the ungodliness of the historically developed and institutional Church and comparing it with the favorite symbolical figures, the adulteress of Hosea and the harlot of the Apocalypse. The organized Churches, we hear, have grown fat in their cunning collusion with the wicked world; they present nothing else but a perverted, distorted type of Christianity and there is but one thing to do for true Christians: to separate themselves before the approaching destruction from this crooked and perverse generation and to constitute themselves as the true remnant, the real Kingdom of God. The true evidences of this Kingdom we are told, are the spontaneous outpourings of religious life, flowing unrestrained wherever it listeth, and regulated institutions, the Sunday, festival days, the ordained clergy etc., time-honored and time-proven to us, smack of nothing but Greece and Rome gilded idolatries. Here we are confronted with a woeful, even more serious undervaluation of the Christian Church. The former undervaluator of the Kingdom may be compared to the man who claims that only the harnessed

river contains water; the latter undervaluator of the Church to him who asserts that he can find no streams of irrigation save in the gushing and roaring torrent. These, of course, are but two extremes, but we may say, in a general way, that young movements, psychologically spoken, are, as a rule, inclined to underestimate, old movements prone to overestimate the past with its sum total of historical experience. The former often take their pride in a sort of nomophobia, the latter in a kind of nomomania; here we hear the cry "sic jubeo" there "sic volo"; here the slogan is "order", there it is "freedom."

As in nature there may be constantly witnessed, as observed already by old Anaximenes, the phenomena of centrifugal and of centripetal forces opposing and balancing each other, so there are ever present in every intellectual and spiritual movement the two extremes of centralizing and of decentralizing tendencies, the extreme "we must" and the extreme "we will." We shall have to guard against these extremes. True life, strength and work are nowhere found except in happy union and collaboration. In nature the creating and preserving Spirit of God ever effects the true cosmic cooperation of all natural agencies in well-designed efficiency, and likewise it must always be the aim of every church administration clearly to gauge the desires and demands of the bodies to be governed and to watch and to work and to pray for a regulating machinery, working in a manner as equipoised as possible.

The Kingdom of God and the Christian Church are not equivalent terms. The former is the greater, the latter the smaller entity. In the one we recognize the eternal, ultramundane world-purpose of God, reaching out both forward and backward beyond the present world and the present Church. In the Christian Church we recognize this Kingdom as an intramundane power, as part, product and instrument of the higher and greater reality. The Kingdom is perfect, absolute, infinite; the Church is the Kingdom's "Dienerin im Alltagsgewand." The one is immutable in its laws, invincible in its power and future; the other in its earthly form is subject to the fancies of men, the fashions of time; now poor, hated, inglorious, then rich, sated, victorious; now comparatively pure and true, then conniving and meretricious, just as man himself, king and slave, in the thought of Pascal's Pensees, and highest and lowest of created beings. There we have the heavenly treasure, here the earthen vessel.

The relation between the two great realities may be compared to that which exists between the Spirit of Revelation and the Word of God. The more the Church and the Word drive the King, Christ home to us the more they approach the purposes of God. But the

more they lead to egotism and idolatry, and thus to tyranny and slavery (for even the Church and the Word may do this) the more they will become prostituted to the lowest passions and intrigues of man. The most lamentable abuses of these two gifts of God may be gathered from the records of Ecclesiastical History and these abuses may well prompt the conscience of teacher and of hearer to searching humiliation.

The term Kingdom of God is a most wealthy term and contains thoughts irreducible to the common denominator of logical definition, a wealth of beauty, wisdom and holiness, the depth of which we cannot fathom, the strength of which we cannot measure. The Kingdom of God is so far above the Kingdom in its earthly form, the Church, as the heavens, in the Scriptural sense, are above the earth. It is like the City let down from heaven in condescending adaptation to all our human relations; in the Church it finds its earthly location, not solely but chiefly so,—, and through it its work and fruit in the larger field in the world. We must never forget this: it is not only, as said, over-worldly, but also inner-worldly, and as man's mind ever operates through historical organizations toward cultural purposes, so God's mind, the Kingdom powers and ideas present themselves as powerful energies working toward the highest spiritual aims. The success of this work, however (Matthew 24), will never be more than relatively complete in this world of Raga and Tanha, of Lust and Desire just as all our cultural agencies will never be able fully to subdue all the forces of nature, the sea, the storm and the earthquake, and the wrath and the roaring thereof.

The Church in its man-made form does no more contain and confine the entire imponderables of the Kingdom of God than the Word in its man-made form does contain and confine the whole wealth and strength of the Spirit of Revelation. The constitution, however, of the former was no less divinely guided than the composition of the latter. It is only too true, we admit, that natural man is inclined to prefer the letter to the spirit, as this could be witnessed in the notorious "Monkey-Bible trial" Anno Domini 1925. But the fine explanation offered by Sohm for the rise of ecclesiastical law as to man's innate enmity to Christianity, his stubborn preference for legalism and his natural disposition toward being a Catholic, may give us a key to the power and prestige of Rome with its fortified institutions, yet it must be taken with the necessary qualifications. Yes it is true, as the Grand Inquisitor, one of Dostoevsky's characters avers, yes only too true, that innumerable people connect with the Church of forms to escape the Christ of truth, but there is no reason for assailing strong consti-

tutionalism as such; it must only be kept in its place, and we dare not over-emphasize it as something inviolable or irrevocable or permit it to become an instrument of prerogative or oppression.

The rules of any Church Polity are not a matter of revealed authority and nothing but the purported and purposeful obstinacy of traditionalism will be bold enough for such an assertion. They are merely means of expediency, sometimes, it is true, arrived at most carefully and prayerfully, but as said, mere means toward such ends as the public order and the dividing and the controlling of the work which is to be done. These means, it is plain, must be modified as soon as new demands arise. Organization, at best, is but a mechanism, and as Lotze has shown so convincingly in his "Mikrokosmos," the mechanical is never an end in itself but subordinate and subservient to the metaphysical. The power of the Church mechanism therefore must never be the mere letter but the spirit that maketh alive. It must be the living and loving contact and contract with the Head, working for a living and loving contact and contract among the members of the Body. It must be the "Aletheuein," or we might say the "Basileuein en Agape," the truthful speaking and the kingly ruling in love, and it must be born from an absolute purity of purpose and motive, born from the all-conquering power of that faith, which in the words of St. Bernard does not come to men as a mere opinion, but which as a certitude is held and shown to save.

The Jesuit knew the power of strong organization and clear constitution and thus made himself, in the objectionable way, of course, as scourged in the "Provinciales" the master of kings and popes, of councils and conclaves, of parliaments and universities. The Protestant might do well to copy something of Rome's purposefulness as such, but he must never forget to combine it with something of the St. Francis attitude of self-effacement before God and of soul-redemption before man.

The mechanism of the Church should work as easily and quietly as possible. Avoid friction and noise! Life works so simply and smoothly. Eschew over-organization and over-legislation! Nature works according to the law of a minimum of effort and energy. Yet men seem to believe that life consists in an abundance of things and strength in an abundance of laws. The rule in the Church as in mechanics should be: greatest possible work with the smallest possible force. It is well in this respect to apply the old Horatian poetic maxim of the "simplex et unum".

The governing bodies of the Church must always strive to fit the Church Polity to needs that are actual and not merely imaginary. They are to cast aside forms that are outlived and to furnish

new moulds for the new demands which life in its change and growth incessantly produces. Whenever the body expands, the garments once large enough but now growing too narrow will rip. At first we may try to widen the clothes, but soon a new suit becomes indispensable. Now the good fit allowing for reasonable growth and the good material will have to be procured. The style of the garment may be relatively indifferent, but the goods from which the suit is to be made and the aim to which it is put, are now the dominant factors. Thus no Church constitution (or State constitution for that matter) is a sacrosanct "Noli me tangere" in the terms in which it has come to us; but all Church Agenda and Credenda are to be and always will be but attempts to bring the eternal, absolute elements of God's Kingdom, "God in and for man and man in and for God" close to each particular age and time.

The Christian Church is an organized instrument for God's work in this world and as such its mechanism for work and order is a sine qua non for efficiency. There is no greater evil, as Kreon says, than disorder or anarchy; but in the Church the soft and the firm method in constitution, in ways and works will go far to build and hold up the great Body in its perpetual conflict with all the adverse internal and external powers of evil.

The Church is to enlist all its members in soul-winning campaigns, in redemptive social reform. Its scope is to be individual, national and international, with which, however, it dare never commit the nefarious mistake of seeking temporal and political dominion. The present Church and State civilization may ere long be radically modified, unless men place themselves more willingly under the power of the Cross, which embodies the eternal law of love with the eternal love of law and which is destined to sway the future. "No temporal power" has been quite axiomatic among the Churches of Protestantism, but has it not been considered quite diplomatic likewise at times to demand and enlist the second sword if this was deemed an advantage? The strength of the Church must never be the love of power; it must be the power of love. This was the divine propellant of the saints, both ancient and modern, of men like Augustine and Chrysostome, St. Bernard and St. Francis; of Luther and Wesley; of the Bunyans, the Vinets, the Tholucks and the Wicherns; of men, whose lives and works were the great constitutive and constructive dynamics in the Church, dynamics far stronger than all the laws of interminable Church enactments. The saintly passion of these men was the kingly passion of Him, who as the King and the Kingdom himself was and is in the midst of men and within men, a power of redemption, creative of new men, homes, lands, worlds, a power never pro-

ductive of absolute perfection in this world of the passing shadows, but ever stretching forward, ideal-prompted as though perfection must be reached. The world of nature, we remember, is but a parable. Its full interpretation is yet to come. The Church is but a promise; its fulfilment lies in a better world.

Both the Book and the Body, having and giving Christ, are but vestures of the King. Their "schema" too will pass away, their spirit abideth. Thus the Christian Church, mixed with sins and faults is not the full realization, but the great approximation of God's Kingdom on earth, the Bride getting ready for the marriage feast of the Bridegroom.

We need not be concerned about the manner of the coming of the final Kingdom, the object of our faith and hope and ask in what measure this coming is to be evolutionary and revolutionary, all-unfolding and catastrophic. (We use the connective "and" in preference to "or") But one thing is certain: nothing is so foolish as the often too prevalent Church worship, found both in Catholic and Protestant quarters. Both the Old and the New Testament dispensations are indicative and preparative for the better order, there the later, here the latter things, the nova and novissima to come, held in the hands of Him, who maketh all things new. Heb. 10: 1. Everything terrestrial is a "not yet," as Luther so fitly speaks about nature in its work-day clothes, to be clad some time in its Sunday vesture. This change of garments presupposes the great un- and re-clothing—the Church and the world-travail—unto the new birth, thus like every birth, unto something evolutionary and revolutionary, something which is both a termination and an innovation, unto the new birth of the new heaven and the new earth, in which God shall be all in all. And in the meantime the great task of our Church as of every Church will have to be: to make men humble to make them happy in God, a task expressed in something like the fine aphorism of Horace Bushnell: "The soul of all improvement is the improvement of the soul." And all this unto the glory of him, who says: "I am the Alpha and the Omega, the Lord God, who is and who was and who is to come the Almighty."



“WE PREACHERS”

KARL M. CHWOROWSKY

“Make it thy business to know thyself, which is the most difficult lesson in the world.” *Don Quixote.*

This paper pretends to a twofold review. In the first place I am undertaking to speak frankly and critically about my own profession, and in the second instance I am making repeated reference to a little German volume that appeared shortly after the armistice entitled “*Wir Pastoren.*”

I am conscious of some apprehension and not a little trepidation at finding myself essaying nothing short of a critical review of myself and my colleagues. I have the assurance that I shall not resent what I here say about myself, but I am gravely suspicious that my fellow-ministers will insist that all the naughty things said about the ministry were meant for them and all the dainty allusions to peccadilloes and the complimentary “asides” were meant for myself.

I quite agree with Disraeli that it is much easier to be critical than to be correct, but I am also wondering whether anyone can ever be correct without being critical. I venture to say that a little less unkind and snap criticism of others might be inducive of much better understanding among men, and I say this particularly to ministers who are by training and inclination disposed to be censorious and exacting where they might more profitably be charitable and forbearing; as far, however, as our estimation of ourselves is concerned, in the matter of our own character appraisal, nothing could well be more desirable and helpful than the most critical attitude towards our faults and shortcomings.

My desire to make an appeal to my colleagues for a more frequent and thorough practise of the art of self-criticism arises not from any intention to be smart, nor do I want to preach to those who might more effectively preach to me. I am simply giving expression to a conviction that has grown on me for years, that if the leadership in the churches is to be successful in meeting the problems of our present-day church program, it will have to become re-consecrated and re-dedicated to its mission not only in terms of more training, greater learning, keener specialization, and finer practical and critical insight into the problems of our social life, but primarily in terms of personal righteousness, spiritual humility, moral courage, and Christian charity.

If men have been inclined to view our work with just a little more severity and strictness than other callings, if they have been disposed to be just a little harsh in their judgment, this attitude

has simply reflected the instinctive reaction that men show to the profession of the minister. They believe that our calling is a high and noble one, and they find ready condemnation for the man who besmirches the robes of ecclesiastic dignity and prostitutes the office of church-leadership.

I am sure that we have no less high a conception of our status as ambassadors of God and stewards of the divine mysteries, but I am not so sure that our pride in the exalted station of our ministry is always reflected in our attitude towards our critics and rarely, if ever, in a disposition to be hard and uncompromising towards our own sins rather than towards those of others.

It is a trite saying that the righteous man need fear no criticism. He that does his work loyally and honestly, conscious at every step of the task that he is working not only the Father's will but in the Father's presence, need have neither apprehension of his own conscience nor fear of the verdict of his fellowmen. But when that quiet voice within begins to disturb us with increasing insistence that all is not well, that our assumption of rightness and perfection is only a bluff, it is then that too often we begin to resent criticism and censure and seek cover under a cloak of dignity that is always easily donned by the hypocrite and the knave.

It is but human that we should resent criticism. Both individuals and institutions are little pleased to have the finger of publicity pointed at their imperfections and frailties. And if the critic happens to be an outsider, how much uglier the reaction and resentment. This is a general observation well established by the history of our race; and history makes it further apparent that religious institutions are most impatient of criticism and least tolerant towards adverse judgment. Does history show a stranger anomaly than that of the church of Christ refusing to listen to the voice of prophet and saint raised against error and idolatry in the church, or to the warning message of the reformer when he points out the obvious iniquities and demands a return to the better way? The historic position of the church in such cases has been to answer with the fagot and the sword. The inquisition and the countless heresy trials record most convincingly how the church answered criticism from without or within.

To charge the church with imperviousness to correction and criticism is, however, tantamount to charging her leadership with stubbornness and unholy pride. The rank and file in the church has never called for the blood of saint or prophet except where its prejudices had first been aroused by inflammatory appeals of fanatical and bigoted church-men, but in practically every instance where the pages of church-history are polluted with hatred and

bloodshed the ordained priesthood, the ecclesiastical leaders were to blame.

It may be said without danger of effective contradiction that no one class of men developed so strong an aversion towards correction and censure as the clergy, and this is no more true of the profession two hundred years ago than it is today.

Our profession has never established a record for amenability to criticism. Superciliousness and spiritual conceit have always been among our worst faults. Assuming it to be our prerogative to search out and correct the sins of others, we have forgotten that soul-care, "Seelsorge," like charity begins at home and that the best preacher of righteousness, the most successful reformer of hearts and habits, is always the severest self-critic. The improvised dignity and exaggerated significance with which we invested our office have too frequently clouded our vision to the dangerous extent of making us pompous poseurs and officious ecclesiastics where we should have been examples of self-restraint and self-control.

I doubt whether history has ever known a more complacent and smugly contented ministry than today. If you want to know why there is so much blindness, so much deplorable reactionary conservatism, so much unwillingness to do the big and necessary thing, so much obvious cowardice and lack of spiritual enthusiasm in the churches, I do not hesitate to say, it is because too many of us preachers are blind to the higher responsibilities and opportunities of our great calling, because so many church-leaders have neither the heart nor the understanding that leads men into great crusades, because our present ecclesiasticism has poor vision and little faith, because our ministry today is talkative where it should be decorously silent, dumb where it should shout, active where it might wisely refrain from meddling, inactive where it should courageously interfere, eager where there is nothing at stake, indifferent where the vital issues call, in short, our profession has largely become smug, complacent, supercilious, arrogant, and petrified; "Jeshurun has waxed fat, grown thick, become sleek" with power and self-importance.

I know it will seem very impolite and improper "radicalism" to make such charges, and quite certainly the first reaction will express itself in invectives against "his exaggeration, injustice, and overstatement of the case." But I wish my brethren to take a small dose of their own medicine. We rarely attack sin and injustice without generalizing and elaborating extravagantly, at the expense of others, to be sure. It is so pleasant, is it not, to employ all our tricks of rhetoric and peroration in painting the vices and villanies of our opponents and enemies. Should we be less severe when we are taking ourselves to task?

And need it be said, that my criticism of the clergy does not include those noble men, of whom there are many, whose souls are not tainted with selfishness and whose characters are not diseased with the ugly contamination of cant and insincerity? Is it not possible to criticise a class of men without having the guilty ones seeking refuge behind the robes of the innocent and pure? If any of my readers feel that I am overstating my case, let them first take themselves to task, then look to their brother, then make critical survey of their whole profession in the light of the needs and opportunities of our day, and then perhaps they may find that a slight enlargement of the dimensions and extension of our imperfections and shortcomings was more than justified because of our constitutional unwillingness to be criticised by others or to criticise ourselves.

Most of us have rarely heard a word of censure or criticism of our character and work since the doors of the seminary closed upon us and we stood before an admiring world as "the Rev. Mr.—." How human to be thrilled with the prospects of being a graduate of Divinity, how simple to succumb to the very natural emotions of pride and self-importance once the restraining voice of our faithful teachers has died away and our new position impresses us first of all with the significance of its social prestige and academic dignity.*

It must be granted that no position in life contains so many pitfalls and snares for the soul of man as the ministry, and it must also be contended that no training should offer such certain weapons for combating the evils of pride, slothfulness, and superciliousness, to name but a few, as the training for the ministry.

The man whose duty it is to show others the way to salvation through the arduous labors of penitence and conversion, must himself be a master in the application of those spiritual devices and agencies that he recommends for the souls of his parishioners; and that means that a preacher above all men should be an artist in the practise of self-knowledge and self-criticism. He that knows not how to control his own ambition, pride, and arrogance, who cares not how tactless, unkind, and uncharitable he may be, has no business in the pulpit if in any position of leadership at all. The attainment, however, of a balanced character, of a well-proportioned moral personality, of the spiritual man, can never be realized without incessant and serious self-observation, self-control, and self-improvement.

It is surprising how little the church-presses print on this subject and how rarely one hears this topic discussed in gatherings of ministers. From the almost general and consistent silence ob-

served in matters of pastoral ethics or ministerial behaviour one must reach one of two conclusions: either we are so perfect that we have no need of reviewing our own personalities and work, or we are so conscious of our failures and failings that we are ashamed to speak about them. I am inclined to prefer the latter conclusion, and while I also share the reluctance of most men to discourse on their own vices and iniquities, I am compelling myself to take the course of public confession at this time hoping that others of my class and calling may take courage and follow me on the steep path of discipline and self-chastisement.

The urgent call to the church of today to take up the task of reconstructing our civilization seems to come first of all as a call to the clergy. To repent and be reborn. An unrepentant clergy cannot effectively preach the gospel of salvation to a sinful world. The biggest job in the world needs the biggest men in the world. We are by no means the biggest men, if we are at all big, and we shall be no bigger than we are unless we awaken to the fact that we are too small for the job.

We do not hesitate to dilate loudly and emphatically upon the immensity and responsibility of the work of the church; nor do we hesitate to declare publicly that the church is quite able to perform her mission and that her chief need today is the loyal support of her laity. Do we honestly think so? Is that the churches' chief handicap,—want of popular co-operation? And how, pray, is this co-operation to be won? By preaching and teaching? But what if the preachers and teachers themselves have failed, what if they are too poor spiritually to enrich the others and too weak morally to strengthen their charges? Is it true that the failure of our preaching and teaching, the discouraging inefficiency of our organization and machinery, the disturbing helplessness of our ecclesiastical pre-occupation are due to the "indifference of the masses," to the "wickedness of our generation," or may much of the blame not be placed upon our own shoulders?

It was as refreshing as it was surprising to me to chance upon the volume of Hermann Werdermann, pastor in Gransee, entitled "Wir Pastoren." The author calls his book "Eine Gegenwarts-kritik und ein Zukunftsideal," and I cannot imagine hours of more profitable reading than might be had from a review of Werdermann's book. I was not disinclined to number myself among the "Wir Pastoren" and I believe that I felt the wholesome shock and thrill of the fearless criticism and frank discussion encountered in these pages. I cannot recall ever having read so candid and truthful a review of the faults and failures of our profession, and I would heartily recommend to all my brothers a reading of this de-

lightful essay in criticism, delightful in its accuracy and clearness, delightfully naive in its assumptions, delightfully deft at diagnosis and clever at prescribing.

Werdermann evidently knows the condition of the German state-church, its failures in pre-war days and its total unpreparedness to meet the challenge of the new Germany. And he does not hesitate to state tersely and frankly that not Socialism, nor modern criticism, nor materialism, but rather the clergy itself is to be held most culpable for the existing state of affairs in German church-life. His book begins and ends with an appeal to the conscience of his colleagues that they "examine themselves" and in a spirit of humble self-searching and self-revival equip themselves for the sacrificial and heart-breaking task that awaits the leaders of the spiritual regeneration in democratic Germany.

Werdermann fears nothing so much for his program of a quickened church and a reborn spiritual conscience of his people as an unwillingness on the part of the preachers to apply to themselves the proper methods of self-discipline and self-criticism. He says in his first chapter (*Die Lage*), "Die neue Zeit stellt neue Aufgaben, fordert neue Maenner, bedingt neue Arbeitsmethoden und—Wege, dringt auf eine Neuorientierung des Pfarrstandes. Die ganze Frage nach der Reform der Kirche ist ja letzten Endes eine Frage nach der Reform des Pfarrstandes." Sounds disturbingly personal and apropos, "church-reform in its final analysis is clergy-reform," doesn't it?

He had said previously, "Die Reformation liegt als kirchenschichtliche Epoche hinter uns; Reformation muss aber zugleich dauernd Prinzip unserer evangelisch-protestantischen Kirche bleiben." And we shall not want to forget that the Reformation may be said to have taken its beginnings in the penitential exercises of an Augustinian monk. The renaissance and restatement of Christian fundamentals in the sixteenth century took their starting-point with the "God be merciful unto me a sinner" of a Luther. The Evangelical clergy has no more precious heritage than the example of a Luther kneeling in contrition and remorse before his God. But genuflecting has gone out of style in Evangelical circles; it is too "Roman" and besides it might disturb our modish crease not to mention the high geared self-regard of our profession.

Our German confrere continues with distracting finality in his discussion of "Selbstkritik,"—"Wir brauchen nicht Zitate der Vergangenheit, um uns ueber den Tatbestand der Unkenntnis unser selbst, der Kritiklosigkeit gegen uns und unsere Eigenart klar zu werden. Wir treffen unter uns Amtsbruedern auf so viel Unreflektiertheit, die bis an die Grenze der Gleichgueltigkeit reicht.

Wir stossen gar zu oft auf Sattheit und Selbstgenuegsamkeit. Mit der muss abgerechnet, der muss Fehde angesagt werden."

Courageous words, "Kritiklosigkeit gegen uns selbst,—Sattheit, Selbstgenuegsamkeit," I should hesitate to translate expressions that carry so healthy a jolt in their original form. I do not know how Werdermann's criticism and suggestions were received in Germany; I am quite certain that I do know how they would be received by most of us Evangelical clergymen.

There is no reason to assume that the facts set forth in this bold and candid fashion by a German theologian and preacher apply to the German church and its clergy only. Not a chapter but struck me with the aptness of its diagnosis and with the utter fitness of its censure as regards the church at large and certainly our own denomination.

After all, are not the problems of church and clergy everywhere quite identical? Are not the requisites for spiritual labor and success everywhere the same? Does the Master desire one thing of us and our denomination and another thing of our brothers across the way? But admitting this, we shall further have to admit that we Evangelical preachers are as much in need of personal improvement and subject to personal criticism as the leaders in any other church-body. Whatever claim to superiority we might have had best be expressed in terms of that humility that is always the mark of true manhood and genuine Christian character.

When this voice from across the waters admonishes his co-laborers to practise "ehrliche, scharfe Selbstkritik," we might profitably listen—and do likewise.

Let us not think for a moment that men are not watching us. They are, and their comments are frequently brutally frank and alarmingly correct. It may sound only literally interesting when Hugh Walpole has clever Canon Ronder say "Men always take clergymen for fools" (The Cathedral), and it may also be the earnest opinion of an author who as son of an English clergymen has had opportunity to observe the reactions of men towards the ministry. That our laymen criticise us, less frequently in public and to our face, but nevertheless severely and very often with good cause is a fact that need not dishearten us as long as we practise the same grace towards their criticism that we expect them to show towards ours.

The topic "pastoral ethics" is conspicuously absent from the programs of our conferences and pastoral meetings. All other problems of our practise assume large proportions, this one, and surely a chief one, is either side-stepped or conveniently neglected. I wonder whether the discussions at our gatherings might not gain

in pith and point if the debaters were given more frequent opportunity to consider the needs and improvements of their own profession and the particular requirements of a progressive Evangelical ministry. One thing is certain, if some of our evangelism were more personally directed towards us preachers, if we ourselves welcomed regular pastoral exhortative sermons and occasional retreats for the purpose of penitence and mutual confession, much of the personal sensitiveness, unethical decorum, unevangelical vindictiveness, and ungentlemanly aggressiveness so prevalent in our midst would vanish and our laymen would have less occasion for commenting: "church-conventions are the most disagreeable and disconcerting things in the way of public gatherings. No class of men met together with so little consideration for one another, with so much wrangling and bitterness in their affairs, with so rare a show of charity as preachers." And I believe there is much truth in this complaint.

If we are to accept the declarations of our leaders in Evangelical Christianity today, we are facing the hugest task the church has ever confronted. Never have the forces of private unrighteousness and public iniquity so boldly raised their heads and so openly challenged the church of Christ. We know that the battle looms long and terrible. The question is not so much "what will the Christian people do in this conflict?" as "what will the Christian leaders do?" We shall have to answer. Shall it be said of this struggle as it was said of the late war that "the failure of moral leadership" prevented the victory of the powers of truth and right? And if we are to lead the army of Christ, have we a more sacred duty than to insist that we ourselves be truthful and righteous?

This is no time to pose with dignity and learning, brothers; let there be less bombast and pomposity in preaching, let us cast out insincerity and cant from prayer, let us conquer conceit and immodesty in our personal attitude, let us overcome moral cowardice and indifference towards the plain duties of a challenging day, let us avoid tactlessness, faithlessness, and uncharitableness towards one another, and let there be a revival of that spirit of simplicity, modesty, truthfulness, and courage that was the honor-badge of those first few who, small in numbers and knowing "little Latin and less Greek," overthrew pagan civilizations, disarmed the armies of haughty imperialisms, routed the powers of darkness, and conquered new worlds for the Kingdom of Light.

I am not afraid of the issues facing our church, as long as I may be assured that its leadership will remain spiritually high-minded, morally strong, mentally alert, and professionally free from arrogance and superciliousness. There were times when I

gravely doubted whether these qualifications might ever prevail among us, but since reading Werdermann I am glad to share the optimism with which he concludes: "Es stecken so unendlich viele gute Kraefte im Pfarrstande, dass man immer wieder neue Hoffnung und Freudigkeit schoepft. Es gibt so viel Begeisterung, so viel inneres Sehnen und Suchen, so viel Gemuet und Begabung in ihm; um solchen Stand kann es noch nicht schlecht bestellt sein, wenn—die Gesammtsumme der Energie im Stand und bei den Einzelnen in entsprechender Weise erhoeht wird, wenn er sich aufrafft, wenn er sich aufruetteln laesst."

MID-WEEK LENTEN TOPICS

BY H. S. VON RAGUE

1. The Saviour and Peter. Text: Matt. 26: 31-35, 69-75.
Topic: "WHY MEN DENY CHRIST."
 - I. Like Peter, they love Christ dearly; but
 - II. Like Peter, they refuse to be advised by Christ.
2. The Saviour and the Sleeping Disciples. Text: Mark 14: 32-42.
Topic: "WHY MEN NEGLECT CHRIST."
 - I. They are ready to accept what Christ can give; but
 - II. They are not ready to give what Christ can accept (themselves).
3. The Saviour and Judas. Text: Matt. 26: 21-25; Luke 22: 3-6.
Topic: "WHY MEN BETRAY CHRIST."
 - I. They want Christ to serve their interests.
 - II. They will not serve Christ's interests.
 - III. They betray Christ as soon as the world offers to pay the price.
4. The Saviour and Caiaphas. Text: Matt. 26: 57-68.
Topic: "WHY MEN HATE CHRIST." They behold in Him:
 - I. That which they should be, and are not.
 - II. That which they could be, but will not.
5. The Saviour and Pilate. Text: John 18: 37, 38.
Topic: "WHY MEN EVADE CHRIST." They feel that:
 - I. To follow Christ may be right; but
 - II. To do so is not expedient. (In view of certain other considerations, "What is Truth?")
6. The Saviour and Herod. Text: Luke 23: 4-12.
Topic: "WHY MEN PLAY WITH CHRIST"

There is an irresponsible type which

 - I. Loves the vanities of life
 - II. Is given to superstitious fears
 - III. Has not the character to arrive at a decision.

7. MAUNDY THURSDAY.

The Saviour and Joseph of Arimathea. Text: Matt. 27: 57-60.

Topic: "WHY MEN HESITATE TO COME OUT FOR CHRIST."

I. They weigh social considerations.

II. They weigh professional considerations.

III. They do not weigh the dangers of procrastination.

8. GOOD FRIDAY.

The Saviour and I. Text: Luke 23: 39-43.

Topic: "WHY I DECLARE FOR CHRIST."

He is the King of Grace,

I. In the hour of death, for he gives me eternal life.

II. In the remaining days of my earthly life, for he has given me another opportunity.

LENTEN OUTLINES

BY R. M. JUNGFER

I

THE CRIME OF THE CRUCIFIXION

They crucified—

Jesus the Great Teacher.—John 7: 46.

I. Jesus is above all teachers,

A. Everyone is a child of his time,

a. such was the case with writers of old

b. such is the case with writers of modern times,

B. Jesus was not a child of his time,

a. so say the greatest thinkers of today,

b. there is no obsolete passage found.

II. His teachings are profound,

A. the law of Moses is profound

B. the teaching of Jesus is more so,

a. take the beatitudes, Matt. 5: 3—

b. take the parables as in Luke 12, 15, 16,

c. take his discourses as in John 14, 15, 16,

1. to think such a man was hated,

2. to think a robber was preferred to him.

III. His life conformed with his teaching,

A. he spoke of meekness (Matt. 11, 29), he practiced it,
1 Peter 2: 34.

B. he spoke of lowliness (Matt. 11: 29), he practiced it,
John 13: 1—

C. he spoke of work (John 6: 27), he practiced it,
John 4: 34

- D. he spoke of charity (Luke 6: 36), he practiced it,
Luke 6: 16
- E. he spoke of forgiveness (Matt. 5: 23ff), he practiced it
Luke 22: 34
 - a. to think such a man was hated
 - b. to think a robber was preferred to him
- IV. Man's opinion of him
 - A. the doctors in the temple, Luke 2: 47
 - B. the Nazarenes, Luke 4: 22
 - C. Nicodemus, John 3, 2
 - D. the disciples of the Pharisees, Matt. 22: 16
 - E. the people on the mount, Matt. 7: 28f
 - F. Gamaliel, Acts 5: 38f

II

THE CRIME OF THE CRUCIFIXION

They crucified—

Jesus the sinless man.—John 8: 46

- I. In him there was no sin, 1 Pet. 2: 22
 - A. he was born of the father in eternity, John 1: 1
 - B. He was conceived in Mary of the Holy Spirit, Matt. 1: 20
 - a. man is not so, he is conceived in sin, Ps. 5: 15
 - b. man's imaginations are wicked from his youth,
Gen. 8: 21; Mark 7: 21
 - C. had Jesus sinned, the Jews would have enlarged thereon,
Matt. 27: 23
 - a. they accused him falsely of sabbath breaking,
John 9: 16
 - 1. he showed it is lawful to do well on the sabbath,
Matt. 12: 12
 - 2. he showed it is lawful to do work of necessity on
the sabbath, Matt. 12: 3—
 - b. they accused him falsely that he healed through
Beelzebub, Matt. 12: 24
 - 1. he showed that was impossible, Matt. 12: 26
 - 2. he showed that he cast out devils by the spirit of
God, Matt. 12: 28
 - c. they accused him falsely to be a blasphemer of God,
Matt. 26: 65
 - 1. him whom the father acknowledged, Matt. 2: 17
 - 2. him who always did the will of God, John 5: 30
 - d. they accused him falsely of perverting the nation,
Luke 23: 2
(they knew he refused to be king, John 6: 15)

- e. they accused him falsely that he forbade to give tribute to Caesar, Luke 23: 2
- 1. he taught to render to Caesar the things which are Caesars, Matt. 22: 31
- 2. he paid tribute money himself, Matt. 17: 27
- b. they accused him falsely he said he was a king, Luke 23: 2
(he was a king, but not of this world, John 18: 36)

II. Jesus was innocent.

- A. listen what Pilate's wife said: Matt. 27: 19
- B. listen what Pilate says: Matt. 27: 24
- C. listen what Herod says: Luke 23: 15
- D. listen what Judas says: Matt. 27: 4
- E. listen what the devils say: Mark 1: 24

III

THE CRIME OF THE CRUCIFIXION

They crucified—

I. Jesus received sinners

- A. though wickedness is an abomination to him, Prov. 8: 7
 - a. sin has its cause in the devil, John 8: 44
 - b. sin is transgression of the law, 1 John 3: 4
- B. though sin has done incalculable harm
 - a. it caused a change in the world, Gen. 3: 1—
 - b. it necessitated Christ's coming, suffering, death, Gal. 4: 4f

II. Jesus loves sinners

- A. may they have been thieves, Matt. 27: 38; Luke 19: 8f
- B. may they have spoken against him, Matt. 12: 32
- C. may they have denied him, John 21: 15
- D. may they have persecuted him, Acts 9: 1—
- E. may they have lived immoral, Luke 7: 50
 - a. to think such a man was hated
 - b. to think a robber was preferred to him

III. Jesus blessed them

- A. he invites them to come to him, Matt. 11: 28
- B. he goes to them
 - a. so to Matthew the publican, Matt. 9: 10
 - b. so to Simon the Pharisee, Luke 7: 50
- C. he defends them, Luke 7: 40
- D. he instructs them, John 4: 13
- E. he gives them his peace, John 14: 27
- F. he gives them the Holy Spirit, John 20: 22

IV

THE CRIME OF THE CRUCIFIXION

They crucified—

Jesus the Great Physician.—Luke 4: 40

- I. Pity is called forth at the sight of the sick
 - A. behold the misery of the sick
 - a. the misery of the sick with the palsy, Luke 5: 19
 - b. the misery of the sick with an infirmity, John 5: 5
 - c. the misery of the lepers, Lev. 13: 45f
 - d. the misery of them possessed of devils, Matt. 8: 28
 - B. behold the trials of those that nurse
 - a. when they nurse such sick with the palsy
 - b. when they nurse such sick with an infirmity
 - c. when they nurse the demoniacs
 - d. when they nurse the lepers
 - C. behold the trials of the physicians
 - a. help is wanted, are unable to give any
 - b. he does all he can, no relief comes
 - D. behold the Master, he helps all, Matt. 4: 24
 - a. to think such a man was hated, John 15: 25
 - b. to think a robber was preferred to him, John 18: 40
- II. Jesus had the power to heal
 - A. he removed first the cause: sin, Matt. 5: 20
 - B. he healed with his almighty word
 - a. so the sick with the palsy, Luke 5: 24
 - b. so him who was maimed, John 5: 8
 - c. so him who was blind, Mark 10: 52
 - d. so the lepers, Luke 17: 14
 1. to think that he was hated
 2. to think a robber was preferred to him
- III. What joy when a cure was effected
 - A. the joy of the cured ones, Acts 3: 4
 - B. the joy of the relatives, John 4: 53
 - C. the joy of the people, Luke 7: 16

V

THE CRIME OF THE CRUCIFIXION

They crucified—

Jesus the Prince of Life.—John 11: 25

- I. He gives life
 - A. he made the heaven and the earth, Gen. 1: 11
 - a. behold its vastness, Gen. 1: 16; Deut. 10: 14

- b. behold the wisdom displayed, Ps. 104: 24; Gen. 1: 31
- c. he preserves it by his almighty word, Gen. 8: 22

B. He is my creator

- a. he made me after his image, Gen. 1: 26
- b. he made me ruler over all creatures, Gen. 1: 28

II. He restores physical life

- A. he called Lazarus back to life, John 11: 43f
- B. he called the young man of Nain back to life, Luke 7: 14f
- C. he called the daughter of Jairus back to life, Mark 5: 41f
- D. he called the son of the nobleman back to life, John 4: 50
- E. he will call all the dead back to life, 1 Thess. 4: 16
 - a. to think that he was hated
 - b. to think a robber was preferred to him

III. He gives eternal life

- A. man sinned, he was to die Gen. 2: 17; 3: 6,
- B. he came to save, John 3: 16
- C. he was offered for our sins, Heb. 9: 28
- D. he is preparing a place for us, John 14: 2

VI

THE CRIME OF THE CRUCIFIXION

They crucified—

Jesus the Conqueror of Satan.—Mark 1: 34

I. The devil is a being created

- A. he was a beautiful angel, Isa. 14: 12; Ezek. 28: 13ff but
 - a. he did not stay in the truth, John 8: 44
 - b. he fell because of his pride, Ezek. 28: 17
 - c. he was cast out of heaven, Luke 10: 16; 2 Pet. 2: 4

B. He is the enemy of man

- a. he is called a serpent, Isa. 27: 1
- b. he is called a lion, 1 Pet. 5: 8
- c. he is called an armed, Luke 11: 21
- d. he is called a murderer, John 8: 44
- e. he is called a liar, John 8: 44

C. he is the enemy of God

- a. he perverts the scriptures, Matt. 4: 8
- b. he opposes God's work, Zech. 3: 1; 1 Thess. 2: 18
- c. he hinders the gospel, Matt. 13: 19; 2 Cor. 4, 4
- d. he works lying wonders, 2 Thess. 2: 9; Rev. 16: 14
- e. he appears as an angel of light, 2 Cor. 11: 14

- D. him Jesus conquered,
 - a. by casting out devils, Matt. 4: 24
 - b. by destroying his works, 1 John 3: 8
 - 1. to think he was hated
 - 2. to think a robber was preferred to him
- II. The devil brings evil upon man
 - A. he tormented Job
 - B. he tied a woman 18 years, Luke 13: 16
 - C. he tempted Jesus, Mark 1: 13
 - D. he tempted Peter, Luke 22: 31
 - E. he tempted Judas, Luke 22: 3
 - F. he tempts every one
 - a. him Jesus conquered at that time
 - b. him he will conquer completely, Rev. 20: 10

VII

THE CRIME OF THE CRUCIFIXION

They crucified—

Jesus, the Son of God.—Matt. 27: 54

- I. His being
 - A. he was in the beginning with God, John 1: 1f
 - B. his birth was miraculous
 - a. the promise of his coming came to Eve, Gen. 3: 15
 - b. he was spoken of by Isaiah, 9: 6; 7: 14
 - c. he was spoken of by Micah 5: 2
 - d. all this was fulfilled, Luke 1: 28-35
- II. The prototypes of Jesus
 - A. the sacrifice of Isaac
 - B. Joseph in his innocent suffering and exultation
 - C. the passah lamb, John 1: 36
 - D. the brazen serpent, John 13: 14
 - E. the sign of Jonah, Matt. 12: 39
 - a. to think that he was hated
 - b. to think a robber was preferred to him
- III. His ratification
 - A. his words testified thereto, John 14: 10; 12: 49
 - B. his works testified thereto, John 14: 11
 - C. his conduct during his suffering and death testified thereto
 - D. the assertions of man testify thereto
 - a. of Nicodemus, John 3: 2
 - b. of the disciples, Matt. 16: 16
 - c. of the centurian, Matt. 27: 54
 - d. of the angels, Acts 1: 11

Editorielle Neuerungen.

Christ und Jude.

Es ist oft überraschend zu sehen, wie niedrig heute Glaubensüberzeugungen und Unterschiede im Werte stehen. Man hält so etwas weithin für bloße Meinungsverschiedenheiten, die auf das praktische Verhalten keinen Einfluß haben oder zu haben brauchen. Selbst Theologen und zwar hochangesehene Männer scheinen ihre theologischen Ansichten für eine höchst unschuldige Sache zu halten, wenn es sich um das handelt, worauf es im Leben ankommt. Wir sind dabei, so halten sie, das Reich Gottes auf Erden aufzurichten, d. h. alle Verhältnisse nach der Gesinnung Jesu umzugestalten, seinen „Idealen“ seinen sittlichen Zielen zur Verwirklichung zu verhelfen. Diese Arbeit ist so groß und schwer und zugleich so wichtig, daß wir dabei der Mitarbeit aller derer bedürfen, die an Gott und seine Herrschaft glauben.

Nicht nur sämtlicher christlichen Kirchen, einschließlich der Unitarier. Chapman, das Haupt des „Federal Council“ hat kürzlich hier in Cleveland bei einer Konvention der Unitarier die Hauptrede gehalten und dabei gesagt, die Zeit sei gekommen, daß die Kirchen sich nicht durch Dogmen mehr trennen ließen.

Nein, die Verbrüderung soll noch weiter gehen. Derselbe Dr. Chapman geht seit einiger Zeit von Ort zu Ort und lädt die Juden ein, daß sie mit den Christen zusammen gehen, sich einander besser kennen lernen und gemeinsam an die Arbeit der Hebung des öffentlichen und privaten Lebens sich begeben sollen.

Die „Ohio Christian News,“ Organ der Federated Churches von Ohio, sagt dazu lobend, „die Juden dem Namen nach zu Christen zu machen, sei eine lange und schwierige Sache, dagegen sie zur Mitarbeit im Kampf gegen den Materialismus zu gewinnen, verspräche bessere Aussicht auf Erfolg.“ Offenbar gibt also die O. C. N. die Hoffnung auf eigentliche Judentummission auf. Das dauert ihr zu lange, ist zu schwierig und oft doch nur eine Bekhrung „den Namen nach.“

Wir waren erstaunt, solches in einem Blatt der Ohio Federation zu lesen. Auch zweifeln wir sehr, daß wir in den Juden besonders überzeugte Kämpfer gegen den Materialismus finden werden; wenn wir auch zugeben, daß manche Rabbis idealistische Menschen sind.

Wir sind bereit, mit den Juden — wie mit irgendeiner andern Gruppe — an der Arbeit für das Gemeinwohl teilzunehmen, aber

eigentliche Reichsgottesarbeit können wir nicht mit ihnen treiben. Wir bleiben uns stets dessen bewußt, daß uns von ihnen der eigentliche Grundtrieb für solche Arbeit trennt, der Glaube an Christus. Wir können nicht unsern Glauben an Christus zeitweilig in den Hintergrund stellen, um uns mit den Juden verständigen zu können. Es gibt Theologen, deren Theologie in bloßer Moral besteht, und die in Jesu nur das inspirierende Vorbild sehen. Diese Leute sind bereit, mit den Juden gemeinsame Sache zu machen, da sie nichts Wesentliches von ihnen trennt. Sie geben die Gottesjohnschaft Jesu auf und sehen in ihm bloß den großen religiösen Lehrer Israels. Die liberalen Juden sind auch durchaus einig, in die dargebotene Hand einzuschlagen (siehe Editorielle Neuüerungen, Novemberheft 1925, Seite 451).

Der Rabbi Wise von New York hat sich kürzlich über diese Sache ausgesprochen, und seine Neuüerungen sind weithin beachtet worden. Er hat seiner Gemeinde geraten, ihre Opposition oder Feindschaft gegen Jesum aufzugeben und in ihm den großen spirituellen Lehrer anzunehmen. Jesus sei ja doch ein Produkt des Judentums gewesen. Bei den orthodoxen Juden — und auch manchen liberalen — hat diese Rede viel Anstoß gegeben, und Rabbi Wise hat sich veranlaßt gesehen zu erklären, daß es ihm nicht eingefallen sei, Jesus als göttlich anzusehen. Er sei nicht mehr göttlich als der Mensch im allgemeinen. Auch habe er — Wise — die Juden nicht christianisieren wollen, sondern vielmehr die Christen auffordern, in Jesus den Juden zu sehen, nicht den Christen (!).

Also das ist der Standpunkt des liberalen Judentums, und zwischen ihm und dem des linksliberalen Protestantismus ist wenig Unterschied. Christ und Jude aber können sich im Glauben nicht einigen, es sei denn, daß die Juden Christus annehmen, oder daß die Christen ihren religiösen Glauben nach der Art der meisten Logen seiner Schärfe und Bestimmtheit entkleiden. Unsre Zeit liebt die Dogmen nicht, aber um die Frage: Was dünktet dich um Christum? kann sie doch nicht herum, und es wäre zu wünschen, daß führende Kirchenmänner in dieser Sache stets einen deutlichen Ton anschlägen.

Postscriptum. Als dies geschrieben war, fiel uns das „Christian Century“ vom 7. Januar dieses Jahres in die Hände. In dieser Nummer behandelt der Redakteur (C. Morrison) dieselbe Sache unter dem Titel „The Rapprochement between Jews and Christians.“ Er meint auch, man solle die Judentumission ganz aufgeben. Die Juden zum Christentum bekehren zu wollen, sei eine Art religiösen Imperialismus und dazu völlig nutzlos. Man solle sich begnügen mit einer „entente cordiale,“ einem herzlichen Einverständnis, wo jeder vom andern zu lernen bereit sei. Wir könnten von den Juden lernen, das Ethische dem Metaphysischen überzuordnen

und sie von uns, daß religiöse Heilserfahrung ein wesentliches Element des Glaubens sei. Es ist unnötig zu erklären, daß wir hier mit Mr. Morrison verschiedener Meinung sind. Sein Standpunkt wäre ein Verzicht auf die Absolutheit des Christentums wie auf seinen schließlichen Triumph (Phil. 2, 10—11).

TEACHING THE LESSON

(in Sunday School)

That the Sunday school in its teaching function is making a lamentable failure all around is, we believe, generally admitted. Mr. Geo. H. Betts, an authority on Sunday school matters, has only lately expressed himself to that effect (see his article "If the Sunday school fails" in the "Christian Century," reprinted by us in the July number, 1925, of "Magazine," pp. 304ff). He makes the point that the Sunday school has never been definitely educational in its aims or its program. It was conceived as an evangelistic agency and its main object was to convert its pupils and make them church members. But it has never learned to give them adequate training in acquainting them with the Bible or introducing them to the problems of Christian living. Its teachers were not trained; its facilities are unsatisfactory; at 14, 15 years of age a great many of its young folks drop out; its curriculum as provided in the International Lessons, which are still used by two-thirds of the schools, defies all pedagogical standards (In passing we want to add our whole-hearted assent to this last criticism. We have often wondered what pedagogical mossbacks must be on the International Lesson Committee. The present quarter on John's gospel they begin with John's prologue! Our teachers threw up their hands in despair when they saw they were supposed to teach their classes that lesson. Have we not an Evangelical representative on that committee?)

Mr. Betts is skeptical also as to the future. Most of the factors that made for inefficiency in the past will be in force in the future. Therefore he is afraid the Sunday school will not solve the problems and hopes that the work will be done by really trained teachers in week-day church schools. A primary beginning in that direction has been made already. There are ministers who claim that their Sunday school children learn more in week-day classes in a few months than they have learned all their lives before in the Sunday school.

We think Mr. Betts is largely right in his position. However, the week-day church schools are still only a pium desideratum in most cases, so we must try to improve some of the faults of the present system, until we get something better. Teacher training

and adequate facilities are two of the most important requirements if better results are to be obtained. The need of these has often been pointed out, so we pass that by just now and put our finger on some problems of the actual teaching that seem to call for special attention.

It has been said that the *critical age* of Sunday school attendance is after Confirmation. It is also a time when greater demands are made on the teaching and great results can be achieved by the right kind of teacher. It is the period of *middle adolescence* or the *Senior* age, the time not only when ideals of life begin to make their appeal but also the growing intelligence raises questions and calls for honest and satisfactory answers. Are we going to meet the situation squarely and unafraid? Supposing we are to teach the creation story in Genesis, and our Seniors, who have heard something about the origin and history of the universe from their science teachers, ask us to explain the difference, what are we going to do? Or, may be it is the story of the temptation and the speaking serpent; or that of the flood and Noah collecting a pair of each existing specimen of animals, are we to explain all these things literally? In other words, are we to adhere to the traditional view of the Bible according to which it is, from the first to the last word, a product of the Holy Spirit; or are we going to tell the pupils something of the human side of the scriptures, according to which it is a record of a gradual revelation of God, leading man from imperfect religious and moral insight to a higher one until it reaches its culmination in Jesus Christ? Miss Seibert, assistant Professor in Biblical History in Wellesley College, is convinced that great havoc results from teaching young people the traditional view of the Bible, that they welcome the critical view, and that the historical method (indicated a few lines ago) is best suited to meet the scientific demands of the present age. The *Lutheran Quarterly*, from which we gather this statement is rather doubtful about this suggestion. It thinks the youth of the 20th century is hardly capable of sitting as a jury on the intricate critical theory of the Bible, and that the tendency of the scientific treatment is to eliminate the miraculous elements of the Word of God. The objection is well taken up to a certain point. We cannot get rid of the miraculous without affecting the very heart of the Bible message, nor are the young people able to pass intelligent judgment on critical questions in detail. Still we think it is a good practice to acquaint them with the results of biblical criticism wherever advisable. Our Sunday school literature is too conservative in part. The position of the "Sunday school Times" for instance that refuses to learn anything from the scholarship of the day, can only work harm.

We ourselves have never found that the view which sees in the Bible a textbook on religion, not on science, has ever uprooted the faith of any under our care. It would be unwise to be harping on the critical string all the time, but to let the pupils see that religion and science although having their own separate methods both seek after truth is an important part of Christian apologetics.

Another thing. The teacher of Seniors, especially boy seniors, will often notice that they do not care very much for a mere explanation of the lesson. They do not see why preachers and teachers talk so much about Peter and John and not enough about present-day problems. They often throw their lesson quarterlies away and demand a free discussion. Lesson writers have long before this recognized this tendency and adopted the discussion method. It is easy to see that this method is apt to stimulate attention and develop independent thought. But there is also the danger that the word of God is slighted and the lesson period degenerates into an aimless wrangle about this and that and the other thing. The graded lessons adapt themselves to the age of the scholar and his particular needs. They give room for discussion. Still they demand of the teacher that he study the lesson carefully and of the pupil that the discussion be guided and controlled by the lesson topic. It is not our task to develop debaters in Sunday school but to introduce our scholars to the lives and teachings of the men of God.

Kirchliche Rundschau.

Das große Jahr.

Für „Rom“ und für die „Erfsten Bibelforscher“ sollte 1925 ein besonderes, ein großes Jahr werden. Rom sah seine Erwartungen — nach römischen Begriffen — mehr als erfüllt. Den „Erfsten Bibelforschern“ aber brachte das Jahr eine schwere Enttäuschung und vor aller Welt eine Bloßstellung.

Mit Weihnachten des alten Jahres kam das 23. „Heilige Jahr“ der römisch-katholischen Kirche zum Abschluß. Millionenweise waren aus allen Teilen der Welt die Katholiken nach Rom gepilgert, um sich dort auf den vorgeschriebenen mühevollen Wegen die besonderen Gnaden dieses Jahres zu sichern. Durch den ungeheuren Zulauf machte die Stadt riesenhafte Geschäfte. Der breite Fremdenstrom ließ einen schweren Bodensatz von Gold zurück, und zwar mehr noch im Vatikan als in der Stadt. Ein solches Heiliges Jahr bedeutet für ganz Rom, amerikanisch gesprochen, einen „Boom“ und eine Weltreklame, wie sie glänzender nicht zu denken sind, und eine ungeheure Stärkung des römischen Zusammengehörigkeitsgefühls und Machtbewußtseins.

Am 24. Dezember „mauerte“ der Papst, wiederum in einer Feierlichkeit von blendendem Glanz, mit eigner Hand die Tür wieder zu. 70,000 Menschen waren in der großen Peterskirche zugegen. Begleitet von seinem geistlichen und weltlichen Hof, von den Fürsten Orsini, Boncompagni, Massimo und Aldobrandini, von seiner Garde von Edelleuten, den Rittern der Kapuze und des Schwerths, von allen Kardinälen Roms, von allen Patriarchen des Orients, den Äbten in der weißen Mitra, den Kanonikern von St. Peter im Purpur, von der Schweizergarde und den Mitgliedern der religiösen Orden — sämtlich in Gala — hielt der Papst Einzug. Auf hohem Thronstuhl wurde er zur heiligen Tür getragen, umwölkt von den Glabelli, den mächtigen orientalischen Fächern aus Strauß- und Pfauenfedern. Die Zehntausende warfen sich bei seinem Nahen auf die Knie und warteten, sich bekreuzend, auf den Spezialsegens, den der Papst spendete, indem er über den Köpfen der Menge fortwährend mit den zwei ausgestreckten Vorderfingern seiner rechten Hand das heilige Zeichen machte. In der Rechten trug er zum erstenmal den herrlichen Bischofsring, den die katholischen Töchter Amerikas seinem Vorgänger auf dem Stuhl Petri geschenkt hatten. In der Linken trug er eine brennende Kerze. Bekleidet war er in Weiß und Gold, auf dem Kopf trug er die juwelenbesetzte dreifache Krone, und auf der Brust trug er das große, im Schimmer vieler Diamanten blitzende päpstliche Kreuz.

Vor der heiligen Tür angelangt, stieg der Papst von seinem Thron herunter, tauchte die aus Silber und Elfenbein gemachte und mit kostlichen Edelsteinen besetzte geweihte Kelle in „heiliges“ Wasser und trocknete sie an einem „gesegneten“ Handtuch ab. Dann nahm er etwas Mörtel und legte drei kleine Steine, Symbole der heiligen Dreieinigkeit, indem er die Worte sprach: „Du bist Petrus, und auf diesen Felsen will ich bauen meine Gemeinde.“ Dann wurde er wieder zurückgetragen durch das Menschenmeer in der Kirche. Und die Tür wurde und bleibt verschlossen bis ins Jahr 1950 — wenn sich nicht, wie schon mehrere Mal, Gründe finden, die Wiederkehr der Feier, die ursprünglich auf alle 100 Jahre beschränkt war, auf eine noch kürzere Frist als 25 Jahre herabzusehen. — Im Geist sehen wir wieder neben dem glanzumstrahlten Kirchenfürsten von Rom und in dem blendenden Prunk jener Feier das wahre Haupt der Kirche, den Sohn Gottes, wie er auf Erden wandelte, an seiner Seite seine Apostel Petrus, Paulus und andre in ihrer bescheidenen Erscheinung, mit ihrer ausschließlichen Richtung auf das Innere, und können nicht umhin, unter dem Eindruck des ungeheuren Kontrastes die Frage zu stellen: Was mag für das Reich Gottes, für die Rettung unsterblicher Seelen wohl herausgekommen sein bei der unerhörten Prachtentfaltung der zeremoniellen Auf- und Abschließung des heiligen Jahrs und durch dieses selbst? —

Für die „Ernsten Bibelforscher“ sollte 1925 weit größere Dinge bringen, als das heilige Jahr den Katholiken. Ihr Pseudoprophet Rutherford hatte in seiner sensationellen Botschaft von den „Millionen jetzt Lebender, die nie sterben werden,“ wörtlich versprochen: „Daher können wir vertrauensvoll erwarten, daß mit 1925 die Rückkehr Abrahams, Isaaks und Jakobs und der glaubenstreuen Propheten des Alten Bundes eintreten wird,“ und zwar „eine Rückkehr aus dem Zustand des Todes“ zur „vollkommenen Menschlichkeit.“ Ja, es wurde mit großer Entschiedenheit angekündigt, daß im Herbst des Jahres 1925 „das Vorbild endigt und das große Gegenbild beginnen muß.“

(Siehe S. 68—70 der deutschen Uebersezung der genannten Schrift.) Nein, es mußte nicht und es begann auch nicht. Der Prophet hatte falsch geweissagt. Er sah sich deshalb gezwungen, sich in einer neuen Schrift unter dem Titel: „Trost für das Volk“ aus der Schlinge zu ziehen und sich dahin zu korrigieren, daß mit Sicherheit „eine deutliche Kundgebung der Gnade Gottes für das Ende des Jahres 1925 — oder bald darauf“ (!) zu erwarten sei. Das ist ein fläglicher Ausweg für einen Propheten: die Substituierung einer allgemeinen Phrase für ganz positiv ausgedrückte spezielle Prophezeiungen. Was Rutherford wohl antworten würde auf die Frage, wie sich selbst seine Substitut-Prophezeiung von „einer deutlichen Kundgebung der Gnade Gottes am Ende des Jahres 1925“ erfüllt habe und auf wie lange Zeit sich das verdächtige „oder bald hernach“ erstrecke? Wie vielen Anhängern dieser ungesunden Richtung, denen man großen religiösen Ernst nicht absprechen kann, und die sich wie früher von Russell, jetzt von Rutherford im Nebel herumführen lassen, wohl die Augen aufgehen werden angesichts dieser neuesten Kompromittierung ihres verzeitigen „Propheten“? („Apologete.“)

The “Roman Fever” In the Episcopal Church

Just how widely the “Roman fever,” as it has been called has affected the Protestant Episcopal Church in the United States is a question which only a complete diagnosis can answer; but that it has reached considerable temperature is evidenced by some of the “doctors” who have recently felt the Episcopal pulse. In literal language, there are some in the Catholic party in the Episcopal Church who deny that it has any relationship with Protestantism, and who would chisel the word Protestant from the official name of the Church. Whether they are finally preparing to cross the Rubicon that leads to Rome is a point apparently in dispute among the “Catholics” themselves and debated among those outsiders who have discussed it recently. The Anglo-Catholic movement in England was noted in these pages October 3rd. That the Catholic movement in the Episcopal Church in this country is important and gaining in strength is evident from the Catholic Congress held at New Haven, which the Rev. Dr. E. Clowes Chorley, historiographer of the Protestant Episcopal Church, says, “demonstrates the fact that the Catholics in the Episcopal Church are a compact, well-organized body of earnest men impelled to effort by strong conviction and inflexible determination. Their aim is to win the Church to the Catholic faith. They have adopted as their motto, ‘Christian is my name; Catholic is my surname.’” Dr. Chorley writes further in the *New York Herald Tribune*:

“They are not in the least dismayed by the accusation of ‘Romanizing’ the Episcopal Church. They frankly admit the soft impeachment. Their basic teaching on the masses can hardly be distinguished from that of the Roman Catholic Church, for they unhesitatingly speak of ‘the stupendous miracle of transubstantiation.’ Rosaries, crucifixes and sacred images are on sale at this congress. The Holy Communion has become the ‘mass.’ The favorite hymn has been one praying the intercession of the Blessed Virgin, ending with the refrain, ‘Hail, Mary, full of grace.’”

"A prominent Catholic said to me today that in ten years sacred images of the Virgin and the saints with lighted candles will be found in many of the churches.

"Asked to justify this 'Romanizing' tendency of the Catholic party in the Episcopal Church, a leading priest here declared that as they pursued their way along the way of the sacraments they found them best expressed in the Roman ritual and teaching and they refused to reject them because they were Roman Catholic. I asked him where they would stop. He said he did not know, but they could not accept the infallibility of the Pope, and there were grave differences of polity between the Episcopal and the Roman churches."

Protestantism is repudiated openly by Father Shirley C. Hughson, of the Order of the Holy Cross, who is quoted by Dr. Chorley as saying: "We have nothing in common with any of the great Protestant ministries that exist about us." The Episcopal Church is "in no sense to be numbered among those Christian bodies which are descended from the Reformation of the sixteenth century." Again, "there is only one valid ministry, and that is the Catholic ministry of Apostolic Succession. The Episcopal Church refuses peremptorily even to consider any minister serving at her altar except those who have Catholic and Apostolic Succession." Dr. Chorley talked with one member of the Catholic Congress, and writes:

"I learned that the Catholics are not interested in reunion with Protestant churches; indeed, they fear that it would be a hindrance rather than a help to their ultimate purpose. But they are keenly desirous of bringing about reunion with the Roman and the Eastern Orthodox churches. They feel that if only that can be accomplished the Protestant churches will come into the 'united fold. They are willing to make large concessions for unity with Rome.

"'What are the fundamental difficulties in the way of reunion with Rome?' I asked. The answer was: 'There are but two—the doctrine of the Immaculate Conception and the dogma of the infallibility of the Pope.' The Catholics of the Episcopal Church are willing to render obedience to the Pope as the chief of bishops; they balk at infallibility and cherish the hope that in some unforeseen fashion the bars may be lowered that they may enter in. 'Do you think that will ever be?' I asked. The only answer was a shrug of the shoulders."

The issue, then, seems to be made plain, and *The Churchman*, liberal organ of the Episcopal Church, thinks that all liberal churchmen should be grateful for the "frank, straightforward manner in which the Anglo-Catholics have presented their position," and says that they can no longer be accused of carrying on their propaganda under cover. But, states *The Churchman*:

"What the ultimate outcome of such a fundamental divergence of opinion will be is difficult to foretell. In other Communions the divergence of opinion between Liberals and Fundamentalists is as marked as that between Liberals and Anglo-Catholics in the Episcopal, though the factors which bring about that divergence are different. Historically the Episcopal Church has always been an inclusive Church.

We have frequently expressed the hope that it might remain so. In the face of the contrasting emphasis being given by the Anglo-Catholics and the Liberals, it is an open question whether this historic fellowship can be maintained."

To give point to what he has to say, William A. Kinter records in *The Presbyterian Banner* (Pittsburgh) a conversation he had with a young man one Sunday morning as they sat at the same table in a resort hotel. The young man remarked that as the Episcopal Church was closed and no Catholic Church was there, he had no place in which to worship. "You know," he said, "we Episcopalians are Catholic rather than Protestant, and when we can not have our own church, worship with greater satisfaction in a Catholic Church than in a Protestant one." When Mr. Kinter expressed surprise, he writes, the young man added: "All Henry VIII did was to eliminate the Pope. He did not change the worship or the doctrine of the Church. In these particulars the Church of England remained Catholic." In discussing the Catholic movement, Mr. Kinter writes that heretofore, "the leaders in the various Anglo communions—and this is particularly true of the Protestant Episcopal of the United States—have not felt called upon to repudiate the reforms in doctrine and worship introduced into Western Europe by the Reformation, indeed have incorporated these reforms into their creed and ritual."

"But now there is arising in American Anglicanism a party that does not hesitate to identify the term Catholic with 'Romanism,' and feels called upon to repudiate the name Protestant, to look upon the Reformation as a work of darkness and to boldly and openly pledge itself to the task of making the Episcopal Church 'Catholic' in the narrowest sense of that term.

"And we are given further pause when we read that Bishop Brewster, a man who ought by his name to be a low-church Bishop, condescended to open this pro-Catholic Congress and evidently to bid it Godspeed; and that the recent General Convention in New Orleans, though it must have known this Congress was about to meet, gave out no pronouncement against it."

However, Dr. Frederick Lynch, editor-in-chief of *The Christian Work* (Undenominational) thinks that the Catholic movement will stop short of Rome. "When it comes to the doctrines," he writes, "the Anglo-Catholic would differ from the Roman Catholic in not accepting the Papacy or believing in its exclusive claim to be the one head of the Church or in its claim of infallibility; in not accepting the doctrine of purgatory, and perhaps some of the seven sacraments; in not making confession obligatory before taking the communion—although urging it—and in insisting that the authority of the Church should be brought to the test of Scripture." Further, "with the coming of the Catholic party into strength and power in the Anglican communion, they have found a haven, and while there is ardent desire on the part of most Anglo-Catholics for reunion with Rome, there seems no disposition to go over. They are too thoroughly convinced of their own Catholic standing to worry very much about Rome." And to let the

chief organ of the Catholic movement say its word, we quote this from *The Living Church* (Milwaukee):

"We feel that our Catholicism is more true to that of the Undivided Church, in that it has no need for the exaggerated emphasis of the Papal claims, which belief, since the cataclysm of the sixteenth century, has hardened into a dogma in Latin Christendom. We do claim Catholic authority, but it is not of the Papal kind. We do try to bring all men to the full appreciation and use of their Catholic heritage, but it is not by the imposition of authority from without, but by an appeal to the great *consensus fidelium*, as normative and ultimately satisfactory for the fuller life of the Christian. Vagaries there are in abundance among us, but it is our ideal, be it well or ill-advised, to let them confute themselves in practise, seldom to denounce, and patiently to allow them to work themselves out to their inevitable turn. It is a breadth and largeness rather than a veneration for bigness, and a respect for the individual rather than zeal for mass-production, which distinguishes the not inglorious history of Anglican Churchmanship."

In the opinion of the Liverpool *Catholic Times*, middle-aged Catholics must often feel tempted to wonder if their eyes deceive them when they read the accounts of proceedings of Anglo-Catholics at their conferences and their churches. Yet, comments *America*, a New York Catholic weekly, its English contemporary must perforce look with encouragement on such promising signs of the times. "While, as it notes, our separated brethren will need something more to combat the worldliness about them than the mere copying of the externals of the Catholic Church," continues *America*, "the fact that these characteristics of Catholicism have lost their erstwhile odiousness in the eyes of Protestants is in itself indicative of a step in the right direction."—*Literary Digest*.

Rubbing Elbows with Reality

An Experiment in Putting the Student to Work

BY JEROME DAVIS

The college as exclusively a world of intellectual pursuits is rapidly becoming an extinct species. Here and there, it is true, are boys who still come to college primarily for study, but they are rare specimens usually labeled as such by the student body. Ever since the time when Woodrow Wilson declared, "The sideshow has swallowed up the circus," our colleges have been the target for a growing volume of criticism. To-day ex-President Eliot challenges attention with the question, "How can some mental work be got out of boys who come to college for athletic sports, to have a good time, or to get a good social start, and pass four of the most precious years of adolescence without any intellectual intercourse to speak of?" A recent English exchange professor at Harvard, after visiting a number of colleges throughout the country, said that he did not believe college as it at present exists is worth the cost. To provide a place for boys to while

away their time for four years in a non-intellectual environment and under the stimulus of questionable pleasures is not only non-beneficial but injurious.

We do not need to accept these criticisms at par to ask ourselves what is wrong. No doubt "dead" teaching is responsible for the lethargy in some courses. But is not more of the trouble due to the unreality of abstract studies in contrast to the absorbing reality of outside activities? On the one side there exists the realm of scholarship, of intellectual pursuits administered for the most part by the faculty. This scholastic world is often tolerated by the student body as a necessary evil accompanying the real benefits of the other side of college, the world of athletics, fraternities, moving pictures, and social events. Nearly all of these exist primarily for the pleasure of the students; most of them are created, administered, and conducted by them. This is "the real college life" for the average undergraduate. He is immersed in it during the major portion of each working day. It is in this world that the student thinks, acts, and lives. He breathes it in as naturally as a waiter accepts our tips or the small boy takes to his toys. Listen to the conversation of almost any student group. It will revolve about such major problems as athletics, fraternities, "petting-parties," "movies," dances, cards, jokes (questionable and otherwise), and all the small round of activities which each college has made especially its own. No one questions the worth of many of these things, but perhaps one may dare to question their present valuation. Of course there are other interests, the "Saturday Evening Post," for example; and students do of necessity talk about their class work, even have serious discussion hours, but such things are considered of minor importance.

In any event this dual college world challenges us with what is perhaps the crux of most of our educational difficulties. How can we bridge the gap between the seeming unreality of the scholastic world, the realm of classrooms, of books, of papers, and the actualities in the world outside? How can we break the dualism which shackles the student mind? There is no problem involved in making a boy accept the reality of student activities; he acts these out in his daily experience, in his way of life. On the other hand the things which he reads about in his assigned work, what he listens to in the class-room, are essentially unreal. In other words, the realm of student activities is real, it is vital, it is experimentally verifiable; but how unreal, how remote from his life, how impossible to verify in his experience are so many of the facts that he reads about or listens to in the class-room. No wonder that the average student has little interest in intellectual problems or in political events. It is with great difficulty that he can be prevailed upon to read a serious periodical. It is only the exceptional teacher who has the power of magnetism and inspiration which can kindle and enliven enthusiasm for what seems so remote and unreal.

In some way it is necessary to bridge the gap between the reality of the world of student activities and the theory and facts of the in-

tellectual campus. It is my belief that all men "live their ways into their thinking much more than they think their way into their living." Hence if each person can experience or observe in actual life even a fraction of what he reads, it enormously increases its effectiveness and value. An effort to achieve just this has been made in what is called the Collegiate Industrial Research Movement. In 1920 over a score of men from different colleges were persuaded to devote their summer to a group experiment in industry. Coming together in Denver each one searched for a position as a common laborer, no matter what the industry. Their underlying motive was to seek the truth with open mind, to understand sympathetically both the employer's and the worker's point of view. Exceptional opportunities awaited them: four were working on the street-car lines at the very time of the Denver strike; all saw industrial warfare at close range. Four times each week at the close of a day's work, they would come together in a seminar meeting under expert leadership to discuss their experiences. At these meetings they heard labor leaders, business men, lawyers, and welfare workers. They were taken through the various organizations which affected industry in Denver, such as the meetings of the trade-unions and the plants of the Colorado Fuel and Iron Company.

In the summer of 1921 the movement branched out to Omaha, Indianapolis, Minneapolis, Portland, Oregon, and New York City. The Y. W. C. A. also started a similar experiment for college women in Denver. During the summer of 1925 we find groups for men in Denver, Detroit, Los Angeles, Portland, and Chicago. The groups were small, but at least seventy students in all engaged in this activity. It is impossible to detail the experiences of each group, but let us take as typical those of the thirteen men and fourteen women who met in Denver.

Adventures began immediately with the hunting of work. It was no easy task; several spent the better part of a week with no success, and one man vainly tramped the streets for nearly two weeks.

Besides sharing the work of the unskilled laborers the group lived with them in the cheap boarding-houses and even followed them to the theater and dance at night on occasions.

To some extent the students saw a cross-section of industrial Denver. Note the variety of occupations among the men: vulcanizer in a tire factory, hod-carrier, dish-washer in a cafeteria, street-car conductor, stocker in a lumber-yard, unskilled laborer in a smelting plant, and carpenter. Among the women we find a saleslady, a switchboard operator, an elevator runner, two housemaids, two laundry workers, two biscuit packers, two overall sewers, and three cafe waitresses.

Each one's experience was significantly different from the others. Even the size of the plants ranged from fifty to two thousand and the wage from twelve dollars plus board to twenty-two a week for the men and from five to seventeen for the women. For the most part, the men worked either eight or nine hours a day, with no extra pay for overtime and with holidays and Saturday afternoons deducted

from the weekly settlement. Although Colorado has an eight-hour law for women, on occasions nearly every one of the girls was forced to work overtime without pay. The two in domestic service worked at least twelve hours each day, and often more. The hours for those in the restaurants varied day by day all the way from four to eight with a similar appalling fluctuation in pay. The girls in housework found it "a steady grind from morning until night." One was compelled to answer the telephone and door-bell during her hours of "rest." Another said that after the lunch-dishes were done, in the only period of leisure, the mistress always said, "Now, Garnett, while you're resting you can take the baby out in the yard to play."

Strange to say, not a single member of the group showed any desire whatsoever to remain with his particular job for the rest of his life. They expressed their reactions by such typical phrases as, "never-ending monotony," "no chance for advancement," "the lack of time or salary on which to live," "the ruin of one's finer feelings," "no need to develop skill along any line," "no chance for self-expression or initiative." The girls in the factories complained of the "strain through excessive speed." They must keep packing the cookies into barrels as fast as they came from the bakery, or they must keep up with the machinery in the overall manufacture. One girl said that after sprinkling three thousand shirts every week, men became to her no more than shirt-wearing bipeds.

The conditions under which the men worked were for the most part sanitary. Nevertheless, in one case the ventilation was poor, and in another it was necessary to wear a cloth over the nose to keep out the fumes of sulphuric acid and hydrogen sulphide. One man could find no place in his plant to wash except at the drinking-fountain. In only one establishment was the lunch period more than half an hour in length, and in another all were allowed just time enough to gulp down their food. One company helped the men at the noon hour by operating an attractive roof-garden cafeteria in which wholesome food was served at reasonable prices. The students found that in some shops their fellow-workers were frequently afflicted with occupational diseases resulting from the handling of old hides, rubber, and arsenic. In no case was there any training of new men, nor indeed much consideration given to them. They were "simply herded around." The working conditions found by the girls varied considerably but were usually poor. In the laundries ventilation could only be secured by opening the windows on one side, and the heat was always intense on the other. No adequate dressing or rest-rooms were found anywhere; in one case there was no ventilation except when the door to the public passageway was open. If there were cots they were so dirty as to be repulsive. In one factory a dressing-room four by six was used by thirty women. In another, a very elaborate suite of rooms with cots, easy-chairs, and a piano was located a block away from the factory. Since it was forbidden to eat there in the half-hour lunch period and since there was no free time during working hours, it was rarely if ever used. The girls say: "This rest-room sal-

vages the factory in the eyes of the inspector. It does not serve our needs at all." The magazines and papers with which the room was supplied were dated 1910 and 1912. On the whole there was little indication, in any industry reported, of any higher motive than the making of profit.

In one case a man not a member of the group was "fired" for resting too often. This man had been gassed during the war and consequently was not very strong, but he always held up his end of the task through exceptional quickness. On the other hand, many of the men loafed on the job. When tired they would go to the farthest water-fountain to drink; then they would saunter back to work again. "It is surprising how often the men drink." The foreman never pretended to get acquainted with the men or to know their names. Employment was very uncertain, and men were continually being laid off without any warning. All of the companies opposed the unions. One had a rogues' gallery of leaders in a two-year-old strike, and each student was compared with these pictures on making application.

Only two plants had any plan for employee representation. In one of these there existed a joint committee of employers and employees. According to the student, "It was of no value, for it was something forced down on them by the employer and for his interests; the men did not even expect justice from it." One employee of six years' standing had never heard of it. In the other plant, the well known Leitch Plan of Industrial Democracy was in operation. The workers condemned it because it did not help them to raise their wage-level. Those with families were only receiving twenty-four dollars a week.

The girls found no plans for representation. One of the girls was even dismissed from a cracker factory because she showed her interest in the output and earning capacity. Another said that the feeling of the manager toward unions was "poisonous." The attitude of the girls toward the management was summed up by, "They employ whom they want when they want them, and pay what they please."

Most of their fellow-workers seemed to be dissatisfied with the present economic system, without knowing exactly why. Many of the common laboring-men felt that the whole social order ("the system") was at fault, that the government and courts of justice were controlled by moneyed interests, and that a farmer-labor party would be the only thing that could help the situation. Those who were unorganized seemed to feel it was useless to join a union. "You can't buck capital," one said. Even if wages had been raised they spoke of them as "counterfeit," meaning that the cost of living had already advanced further proportionately. Not a single student believed that his was a "living wage." One reported that many of those in his plant were going in debt. Another estimated that the maximum he could earn in a year at his wage-scale, working seven days a week and losing no time, was \$1092. Still another found that he was just able to support himself decently working full time but had nothing saved for the emergencies of unemployment or sickness. All of the girls, except

those in domestic service, had nothing left for clothes, pleasures, or doctors' bills.

Considerable immorality was found, but the students attributed it chiefly to the environment and background. They concluded, "The grinding monotony of machine production makes a large majority of the workers gratify their desires to the limit during off hours so long as their money holds out, resulting in a great deal of drunkenness and sexual immorality." Laundry workers and waitresses were found to be married but usually not living with their husbands. In one restaurant all of the thirteen waitresses except the student were married. Most of them were under twenty-five and had been married at fifteen. One girl of eighteen was getting her second divorce. Some of the women had children whom they hired others to care for. Virtually all of them had relations with a man who was a "steady feller." All the girls working in restaurants felt that the environment was such as to make conventional moral life almost impossible. The younger girls who were working in the cracker factories seemed to be eager for a good time and would chatter continuously about "dates," "fellers," dances, and "glad rags." Their chief thoughts of men were expressed by, "He's a peach of a spender," or, "He's an unconscious" (meaning stupid). Yet all the girls reported on the kindliness of their industrial sisters, their willingness to help each other, their patience with the new girl, and their loyalty to the group. Many a time one of the college girls was helped out of a "pinch" by an "ignorant, saucy flip of a girl" who left her own job in a piece-work system and packed cookies for the "new girl" who could not seem "to make no speed."

The working-man had little sympathy for the church. Many thought it crooked, that it was functioning in the interests of capital. It was the unanimous feeling of all the students that the churches were not meeting the needs of the industrial community today, that in those sections where help is most needed, where Jesus Christ is nothing but an oath, next to nothing is being done. Amusements were entirely commercialized, making the problem of recreation for the family on the poverty-line an enormously difficult one.

The result of the summer's experience was that the students saw something of the very heart of the industrial problem and returned to college rich in experience if not in money. Listen to what they say:

"My first week in an overall factory, I made \$1.64, saw two girls sew their fingers the first day, and last but not least I became a full-fledged, lifelong believer in unions."

"A part of the world that I have read about has become a living reality. The whole problem of labor and capital and the obligation of the public seems different now."

"I have suddenly realized that the worker has a real struggle for food, clothing, lodging, entertainment, as well as for church and school."

"I believe I have a greater respect for people who work, and my

interest is deepened, and my knowledge of conditions infinitely broadened."

"I realize what it means to live on a small pittance, and I have actually found out that the industrial worker is real, and not an abstract idea."

"My sympathy is with the worker; before I saw only the capitalistic side."

"I have lost my position working on overalls because of the strike on the railroads. I never realized before what a far-reaching effect strikes have."

"After this summer, I think that college people on the whole are quite self-centered and utterly oblivious to the really worth-while things."

It is obvious that many of the conclusions of such a group may be wrong. The particular deduction reached will vary with the experience. A group of thirty college men who worked their way on cattle-boats to Europe came back definitely hostile to labor; the Denver group seemed favorable. It is not the immediate outlook toward capital and labor which is so important as that there shall be aroused in the student a passionate desire for the truth. Some increased intellectual curiosity is almost sure to result. For instance, in Denver every single student went back with interests and incentives changed. In fact, many who had been most prominent in outside activities resigned their places to devote more hours to the now fascinating studies of sociology and economics. Throughout the year they pursued these courses with enthusiasm, not only doing all the required work, but coming together in biweekly meetings as well. Several actually revolutionized their plans for a life career. Dreams of corporation finance were transformed into dreams of social engineering.

Former President Meiklejohn of Amherst and many other leaders in progressive thought feel that something should be done to break the strangle grip of commercialized athletics on the college mind, but of even greater importance is a movement which can help to break the unreality of scholastic knowledge. Can this not best be done by bringing the students in touch with the realities of life as it exists, with the concrete experiences of the laboring-classes, and thus force them to see at first-hand some of the complex problems of our workaday world?

In physics or chemistry we require laboratory work. In the social sciences it is more difficult to provide an experimental laboratory, but for the average boy who is to live in our complex social order it is far more necessary. Antioch College in Ohio is experimenting in a similar way by forcing the student to work during the college year at intervals. Many of our colleges are not so situated that this can be done, but the Collegiate Industrial Research Movement offers an opportunity to obtain similar results without a fundamental change of our present educational system. I believe that every student should be compelled to enter some such group at least once during his college career. Every teacher of the social sciences should have a rich

background of such experience. A college degree should only be given to men who have insured themselves by some degree of interest in our social problems by coming in contact with them at least for a summer. Certain exceptions might perhaps be made in the case of students who were working all their way.

If college executives would frankly face the facts, they would realize the imperative necessity of some such plan. Recently Dartmouth College invited Mr. Ratcliffe of the "Manchester Guardian" to speak on the fascinating subject of European politics. In order to insure a reasonable audience, the college had to require the attendance of one of the large classes. Another evening Ex-Governor Goodrich, the personal representative in Russia of Herbert Hoover, was to speak. The lecture was announced in the classes, it was advertised in the moving pictures, the town was placarded with posters, and it was well written up in the college paper, but only a paltry five per cent. of the student body attended. In commenting editorially on the incident the college paper remarked:

"Dartmouth students are not interested in Russia; at least not interested enough to go out of their way to hear even a peculiarly competent observer give his view on the situation there. They don't read the papers enough to be interested. There is seldom serious discussion of Russia on the sporting pages or in Bud Fischer's cartoons. Of course, if it had been Ring Lardner talking in Dartmouth Hall, there would have been a crowd."

"A student—*theoretically* at least—taxes his mind four or five hours a day with more or less difficult scholastic concerns. To ask more than that is tyranny. What does a man come to college for anyway? There are other things in college besides study. Think of the friends you make, the associations, the experience, the spirit, etc., etc. You can't expect a man to be interested in Russia when he might be out exchanging farcical stupidities with some seemingly respectful freshman."

There is no reason to believe that Dartmouth is any worse or even as bad in this respect as many other Eastern colleges. Something must be done to increase the interest of the college body in the real live problems of our age. Some mechanism must be devised to make the intellectual campus as real as the world of outside activities.

Will America dare to blaze a new trail of educational adventure which will recreate intellectual interest and a passion for social reality?"—*Century*.

Youth Considers the Church

BY FREDERICK K. STAMM

The church I serve could, I suppose, in many respects be called an average church. It numbers among its membership all kinds of people. There are the rich and the poor, the cultured and the less cultured, and that large group of people which we call, for lack of a better name, the middle class. Perhaps in one respect we are above

the average, for each year we gain from fifteen to thirty young men and women who have graduated from our high schools, and at present we have thirty-five college students. I do not know a year for the past four years when we had less than twenty-five college students. These thirty-five students are enrolled in seventeen different colleges and universities in the country. Harvard, Yale, Pennsylvania, Lafayette, Wellesley, Mount Holyoke, Pennsylvania State, Syracuse, and nine others have students from this church. When it comes to the question of religion—and that is mainly what I want to write about—I do not know where you could find a better cross-section of the religious thinking of American youth than this.

I like to know what these young people are thinking in the way of religion. I hear it said so often that the colleges are making atheists out of our young people, and it would be much better for the religious life of the nation if our young people would not go to college. My recollection is that I did not find it so when I went to college. Of course, I learned some things I did not know before, and I got some "shocks" to my previous conception of the universe, but I think I was more religious after my college course than I was before. At least I think I had a more common sense religion. Religion as a scheme had passed out of my thinking and I was finding my religion as a life. And I have always been of the conviction that the youth of today are just as good as the former generation of youth. But I wanted to know. I wanted to know just how they looked upon the church, its teaching, its preaching and its program.

Seeking Student Opinion

I had suppers for these college students in former years, but these suppers were mainly social affairs. This year I was determined to talk religion with them. Twenty-seven of these college students were there. I told them that I wanted to discuss religion with them; that I had prepared a few questions which I should like them to answer. I told them, also, that I hoped they would be very frank in the expression of their opinions. They should forget that I was present and be as free in their discussion as though they were sitting in their fraternity houses discussing the subject among themselves. If they had any criticisms to make against me, they should make them. I had called them together to find out their thinking and I would take the consequences even though their criticism should be directed against me. Well, they were very frank. Here are the questions I asked them:

1. Some folks say that the students are lost to the church school when they go to college. They were regular attendants before they went away, but when home for vacation they seldom or never attend. Why?
2. What difference do you find between the religious teaching you received in your home school and the religious teaching you receive in college?
3. What difference do you find between the preaching in your home church and the preaching you hear in college?

4. What is your home church doing that offers a satisfactory challenge to the modern-minded, dead-in-earnest college student?

5. What in your conception is Christianity—a set of doctrines or a way of life?

6. What is the church doing to meet the social and political conditions of the time?

Some Minds Closed

It took us two hours and more to discuss these questions. No one made a move to leave. All were alert and it seemed as though they were glad for the opportunity to express themselves freely. From the answers I received I believe this is a fairly true picture of the situation:

First of all, I discovered that a small percentage of that group did not have real convictions. They had been in classrooms and were going through the curriculum of the college without having had their grey matter disturbed much. They were *immune* to new *ideas*. In fact they seemed totally oblivious to the fact that any new ideas had ever been presented to them. If they had any ideas before they went to college, there had been no perceptible change. Thus it goes with some people. They can sit under preaching or teaching of the best sort for years at a stretch without "catching" anything. Let the psychologist explain this.

In the second place, however, as I expected, the majority were alert and ready to cut into the traditional conceptions. And what they said would certainly have made me mad had I been cocksure that what I was doing as a minister was the right thing and that the church was as near perfect in its preaching and its program as it could be. As near as I could put it down this is what these college students told me that evening:

Church School Outgrown

"It is true that we do not come back to the church school as regularly as before we went away, and the reason is that often we find we have outgrown the teacher. We have learned some things we did not know before. We are not indifferent, but we have problems in religion which we did not have before. The teacher usually knows little about these problems. If we could find some teacher in the school who had passed through the same problems and could appreciate our difficulties and understand our doubts, we would be glad to find our way into the church school when we return."

When it came to comparing the teaching and preaching of religion in the home church with that which they get in college, they delivered a broadside. "We get a rather naive conception of religion from the average church school teacher. The earth was made in so many days, the Bible must be believed from cover to cover, Jesus was some sort of heavenly being masquerading here upon the earth in the form of a man, and a lot of other junk which the colleges do not teach. We had to readjust ourselves and some of us are not altogether adjusted yet. As to the preaching, we find that so many preachers in the home church think of their work merely as a way of making a living. They

must be careful what they say so that they will not offend their wealthy parishioners. We feel that they are not searchers after truth.

"In college we hear great preachers. They tell us what they think and tell it straight. They are prophets of righteousness. To come back home and to go to church is more of a bore than an inspiration. Why must our home preachers constantly be using the same old terminology? We often go to the college preachers with some perplexing problem. But the average home preacher is not that kind of a man. We do not feel like going to him with our doubts. He has his set ways and does not understand us. He is liable to tell us to believe just what the Bible says and to forget our infidel views. Some of us have tried it. Then again, you preachers talk too much about Peter and Paul and not enough about present-day problems. Why in the world do you always have to drag in by the ears all the old Bible characters in every sermon you preach? You seem to be able to fit them into every sermon you preach." (Just here I had a mental picture of some of my sermons.)

Life Not Doctrines Needed

"Then, too, why do preachers at home always harp on the necessity of belief in certain doctrines? Why do you not tell us something about Christianity as a life? We want to know how to live. We are deeply interested in religion, but not in dogma. We know that there is such a thing as sin, for we see it and feel it in our lives. We knew that there is such a thing as salvation and that Jesus is the perfect revelation of God. But when you preachers talk about sin you make it an abstract thing, and in telling us how to get rid of it you go round by Robin Hood's barn so far that we become mystified and feel that *salvation* is such an *intricate thing* that we give up in despair."

The final criticism that these college students threw at me was this: "The church is so old fogey. The older folks seem to think that the church ought to be run for them. Of course they are glad when the young people take an active interest in the church, meaning thereby the kind of interest that they want them to have. They run the church as it has been run for thirty years. No change, no perception of the changing religious and social viewpoint of youth. There is little in the average church that leads the young man or woman to think that the church is interested in the social and political conditions of the day. It has little *interest* in any kind of religion save *individual religion*. It has no *social vision*."

"Then, too, we cannot see that church membership and church going makes any *perceptible change* in the *lives* of many of the *prominent* members. They do not carry their religion over into their business and into their daily contacts. We hear them swear, we see them gamble, and we hear of their inhuman treatment of employes. We see so little difference between the church member and the man who makes no profession. If there is any difference, the chances are that the man who does not go to church is more Christian in his dealings with his fellow-man than is the man who goes to church regularly.

There is frequently little in the church to challenge a young man or woman who has grown to see that Christianity is bigger and better than the church members would lead one to believe it is."

High School Acquiesces

By the time these fireworks were over, I was wondering just how fully they had included their own minister in these criticisms. One thing I did know and that was that they had taken me at my word and held nothing back. I got what I was looking for, and to be frank about it, just about what I expected to get if they would speak their minds.

But the church is not made up of college students alone. I have another group. They are not college students. Most of them are high school graduates and are now engaged in earning a living in banks, offices, shop and factory. There are about fifty in this group. I have the privilege of teaching them—perhaps I should say of being taught by them—every Sunday morning. And just here let me say that I think it would be a fine thing for every preacher to teach a class of young folks. I have a great time with them. We discuss some live questions. And it is "some" discussion. Every shade of opinion is expressed and in many instances the opinions run parallel with those expressed by the college students.

From my intercourse with these youth, I should like to close this article with a few observations. First of all, contrary to the oft-expressed judgment that the present day youth are the worst ever, I more firmly convinced myself of the thing in which I have long believed, and which every older person ought to know, even though that older person has never read a word of psychology, that *youth* is the most *religious* and most ideal person in the world. They excuse no shams. They recognize that religion must be simon-pure. If religion is ever going to be taught to the rising generation it must be done, not by setting up a lot of precepts and saying, "Thus and thus shalt thou do or not do," but by making them see that what we call religion issues out and runs over into the workaday world beyond the confines of the four walls of a church at a Sunday service.

Second, youth are critical. They leap at conclusions. This is as it should be. They have had little experience of sorrow. They have no wrinkled brows. Some day they will have other experiences and their judgment will doubtless be toned down. But we must not try to give them these experiences before the time comes. They are adventurous spirits, always looking for new lands to conquer. Nothing is impossible for them, and they cannot think as does maturity. They see no obstacles. If they did, we should pity them. They will see enough obstacles as they grew older. But if they ever come to the place where they see too many and regard them too seriously they will be just where many of us are—in the rut.

Third, every preacher who has not yet done so, must use a different terminology in his preaching. He must have an eye for youth and a mind which thinks with youth, not for them. For youth is determined to be himself, and will be himself in spite of anything we can

do or say. We were ourselves, and pretty much so, when we were their age, and we have no right to demand that they be as we are now. I am reminded that Jesus said, "Except ye become as children." But for some reason or other we have never read these words aright, or we did not want to read them aright. For we have been marvelous in our insistence upon making children and young people become like ourselves. When we once get the mind, not of puerility, but of manly youth, we shall have some influence with youth.

Fourth, it is high time for the church to forget its denomination-alism, its man-made doctrines and dogmas, and challenge youth on the only basis upon which Jesus ever challenged men, and that is, the ideals of the kingdom of God. I know there is a certain element of both college and non-college students who want to remain sectarian and who find refuge from the perplexing problems of our social order within the ritual of the church. But for the mass of youth there is a constant seeking after religion as the expression of life in terms of service to God and man.

My last observation seems to me to be the most serious. And here I have a criticism of youth, which is not essentially a criticism of the youth, but of the teaching or lack of teaching he has received during his growing years concerning the function and mission of the church. This observation grows out of a question which I have put to college students, to non-college students, to different groups of people old and young, "Why do you belong to church?" I have asked this time and again during the course of my ministry. And from the average young man and woman, and from the average older person, I have received few intelligent answers. Somehow or other church membership has been looked upon as a sacrament, as an ark of safety, as a fetish, without any intelligent idea as to what the church is for and why they belong to it.

Judging from what the youth know about the real purpose of the church, something has been lacking in their instruction. Ask the average young man or woman who is a member of the church why he belongs to it, and he will tell you because his parents told him to join, or because he had reached the age when young people join the church, or because others were joining, or because it was necessary to take communion, or because it was custom. There is rarely the thought expressed that joining the church is a high adventure, that the church is a great organization for the purpose of putting into operation the ideals of Jesus. There seems to be little in the mind of the youth which links him to a great Personality, becoming a yoke-fellow with Christ, or a follower of Jesus for the purpose of doing something definite in the interest of righteousness.

I do not blame the youth. They are just as eager to do right as they ever were. They just do not know. This condition has its roots in the past, and whatever we are harvesting is the result of what we have sown. We older people must repent in dust and ashes. We are the ones to blame. The church is to blame for teaching the idea that church membership is something which gives a free pass-

port to heaven at death, and an escape from hell. Of course that is not the embodiment of the teachings of the church, but that is what it has amounted to in the expression we have given to it by our words and our manner of conduct. "Do men gather grapes of thorns or figs of thistles?" You can't rear a generation of adventuressome Christians and church members dedicated to the proposition that Jesus is the embodiment of righteousness in the social, the political, the industrial and individual life of the world, out of a teaching that stubbornly refuses to express Christianity in these terms. But there is a wonderful generation ready for our venture, if we will give them worthy training.—*Christian Century*.

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Creeds and Loyalty. Essays on the History, Interpretation, and Use of the Creeds. The Macmillan Co., 1924. 170 pages.

The creeds and their standing in the church of to-day, more particularly in the Episcopal church are here discussed by seven members of the Faculty of the Episcopal Theological School of Cambridge, Mass.

The Apostles' Creed was not written by the apostles or known to the writers of the N. T. In its original form it was an expansion of the early baptismal confession of belief in the Father, Son and Spirit. This expansion took place in Rome ("the old Roman Creed") about 150 A. D. Further additions, of which the most important were "Maker of heaven and earth," "He descended into hell," "Catholic" (universal), "Communion of saints," and "Life everlasting," were later made in different parts of the West, the creed assuming its present shape in France soon after 700 A. D. By about 900 this form was widely accepted in the West. It is not used in the East.

The Nicene Creed did not take its final form at Nicaea. Its chief parts were combined with the Creed of Jerusalem in 360 (accepted at Chalcedon 451). Later the Jerusalem Creed was confused with the Creed of Nicaea and called Nicene. It became and is to-day the sole creed of the East. It was also widely adopted in the West by the 9th century. It is now common to the Eastern and Western Christendom (with the exception of the filioque clause).

The custom of reciting the creed is one of long standing. Still history shows that there has been a certain freedom in the use of liturgies and that the creeds have not always occupied the same prominence. The second writer in the book, therefore, thinks that the possibility of alternative creeds or their permissive (not mandatory) use can be legitimately discussed.

Owing to the present-day controversy about the virgin birth, a great deal of space is given to that subject. The 3rd writer, W. H. P. Hatch, claims that only Matthew and Luke give a record of Christ's miraculous birth. John, the 4th evangelist, never speaks of Jesus as having been born in any but a natural way. According to him Christ, the eternal word, became flesh in the person of Jesus. "A writer holding this metaphysical conception would not at the same time believe that Christ came into being through the union of the Holy Spirit and the Virgin Mary." The same is true of Paul. To him Christ existed in heaven before his earthly life. "Such a conception of Christ is obviously incompatible with the birth narrative in Matthew and Luke." Nor is it necessary to believe in the virgin birth in order to explain the sinlessness of Christ. Human nature is not entirely corrupt. Besides, since Mary, his mother, was not sinless, how could her son be altogether saved from an inherited taint?

There are two views of Christ in the N. T. The first Jewish Christians saw in him, not the preexistent divine being, but the revealer of God in word and action. The Greek Christians conceived of him as the incarnation of the logos. There may well be those to-day who find themselves more at home in the thought of his early followers.

The article of the resurrection of the body also finds special discussion. Flesh and blood cannot inherit the kingdom of God. A resuscitation of the identical body of the Christian is not to be thought of. It is a spiritual body, a fit instrument for the life and action of the spirit. What kind of a body that will be it is impossible for us to describe. What position now should be given the creed in the baptism of applicants for membership and in the ordination of the clergy? It seems to be the consensus of the writers of the book that great latitude should be allowed in both cases. A living faith and a consecration to Christian life and service is what counts. The mere assenting to doctrines is of little value. Since, however, the acceptance of certain teachings is required, the church should either revise its creeds, making them as simple and fundamental as possible, or else be satisfied with a *general accord* with its teaching or those beliefs which are verifiable in Christian experience, without insisting on specific theological or metaphysical conceptions. The Episcopal church, so the writers in this book contend, is not a sect, which requires its members to think alike on all questions of faith, but an organism like a family or a nation, into which a person is born or reborn. Its attitude is therefore conciliating and inclusive. It can tolerate a great diversity of opinion, temperament and characteristics. The accepted formularies of the church do indeed require of a candidate for membership belief in *all* the articles of the Christian faith, but in practice personal relation to Christ should be considered the only true test of membership. Since intellectual assent to all doctrines will be still more rare in the future than it is now, the church ought to make provisions for those with intellectual doubts by a reduction of the creedal requirements.

Reviewer has at various times expressed his opinion on the particular article of the virgin birth and may therefore be excused from stating it again in this connection. On the general question of our valuation of the Apostles' Creed, a word or two may not be amiss. Since Harnack's lectures on the Apostolicum the Church has been compelled to test the old confession in the light of the present day. That the Apostolic Creed is not all that we to-day would want an expression of the Christian faith to be, is felt by many. It contains at least one clause that is neither clear or vital, namely, that of the *descensus ad inferos*. And it mentions of Christ's life only the beginning and end. Of ethical content there is nothing in it. Nevertheless in its lapidary style it touches upon the high points of Christ's life and work after the manner of the apostles. Its age and common acceptance invest it with a dignity that has a strong emotional appeal. One cannot expect a creed formulated in Christian antiquity to express all that is close to the mind of the 20th century. Here it behooves us to remember that the scriptures are our real source of inspiration. Creeds may speak for one age, the scriptures have been found to rise to the demands of successive ages with surprising adequacy and fulness.

A New Standard Bible Dictionary. Designed as a comprehensive help to the study of the scriptures, their languages, literary problems, history, biography, manners and customs, and their religious teachings, edited by M. W. Jacobus, Edward E. Nourse (professors in Hartford Theological Seminary) and Andrew E. Zenos (Professor in McCormick Theological Seminary). Funk and Wagnalls Co. 1926. 925 pages, price (in advance sale) \$5.00, regular price Cloth \$6.00, Morocco \$10.00.

The first edition of this great work was published in 1909. We bought it then and have used it ever since. It was the best one volume bible dictionary we ever knew. Seldom, if ever, did it disappoint us when we consulted it on any subject falling with its province. When a new, *completely revised and enlarged* edition was announced, we subscribed for it at once, for naturally the advance in the criticism and the knowledge of the bible in the 16 years past has been such that a revision of the original articles bringing them abreast of present scholarship seemed highly desirable. This new edition has now come out, in a volume of nearly 1,000 pages, printed on excellent heavy paper, in very clear type, eliminating all eye strain. We have done some reading in the new book and do not hesitate to say that we are in love with it, even more than with the first edition.

It is perhaps well in setting out to say a word as to where the Dictionary stands on the many critical points which the study of the bible raises in this modern age. The preface gives a frank answer to this question: "The critical position," it says, "to which the dictionary is committed must be one of acceptance of the proved

facts of modern scholarship, of open-mindedness towards its still-debated problems, and of conservation of the fundamental truths of the Christianity proclaimed and established in the message and mission of Jesus Christ. The constituency to which the Dictionary appeals is not to be helped by an apologetic method that ignores what a reverent critical scholarship has brought to light regarding the Book of the Christian religion; nor is it to be served by a radical spirit so enamored of novelty and opposed to tradition that it would seek to establish a new religion on the ruins of the historical facts of Christianity. It can be ministered to only by a clear, charitable, uncontroversial presentation of the results which a century and a half of earnest, painstaking study of the bible has secured to the end that all students and readers of the Book may be led into its more intelligent understanding and its more spiritual use."

This position of a reverent but progressive scholarship seems to us one peculiarly adopted to the point of view of our denomination. We are not modernistic in so far as modernism reduces Jesus to the level of a religious genius, but we largely accept the results of a conservative critical attitude. Our "Magazine" from its very beginning has kept in close touch with German scholarship of the positive type, and that scholarship has to a very large extent produced the situation that is reflected in the "new approach" to the bible. We do not know of any German scholar of note that is unwilling to accept the chief results of the critical labor spent on the history of the bible in the last century. While a large number of the pastors of our Synod may still adhere to the traditional attitude towards the bible, few, we believe, would deny that the future belongs to the more scientific position. At any rate the new Standard Dictionary takes that position frankly and without hesitation. In a special article, entitled "the Approach to the Bible" (and evidently suggested by Fosdick's book, "The new approach to the bible") this is made quite clear. The documentary view of the Pentateuch, relegating much of the ritualistic elements of the Pentateuch to the exile; the contention that in many respects the prophets came first and the law later in point of time; the idea of a moral and religious development observable in the literature of Israel; the contrast between priest and prophet and its very obvious influence on the writer, all these things and others of similar character are taken for granted. In the New Testament too a variety of view points in the writers and a "varying attitude to certain facts and features in the traditions about Jesus" is conceded. But the modern claim that there are two religions in the New Testament, a religion of Jesus and one about Jesus; that Paul and the early church made a redemptive religion out of the simple, ethical gospel preached by Jesus, is rejected. The weight of evidence, the Dictionary holds, rather tends in the opposite direction. "Explain it as we may, there is a vital continuity between Jesus and Paul, between our Lord's life and the subsequent faith of his church. Apart from a redemptive, unique element in the person of Jesus, the development of the apostolic church and its theology is inexplicable."

In this connection we call special attention to the article on the "Synoptic problems," i. e. the question as to the sources from which the Synoptic gospels drew their material and to what extent the material of anyone of them was influenced by that of the others. This complicated problem receives a most lucid and thorough treatment. The results are: Mark is the oldest; its source was the gospel discourses of Peter (see Papias' statement). The sources behind Matthew were: Mark's gospel; the "Logia" (sayings of Jesus), now known as Q (Quelle); the Perean document (in excerpts); the Galilean document (G), also in excerpts. Luke's sources were: the gospel of Mark; the Perean document (chs. 9, 57—18, 14); the Galilean document. Besides these major sources there are minor ones, e. g. behind Mat. his nativity and infancy narrative; behind Luke, also his nativity narrative; and other minor narratives peculiar to Luke. As to a Markus writing preceding our present canonical Mark ("Urmarkus"), the consensus of modern scholarship rejects that hypothesis.

The authorship and character of the gospel of John are fully and most ably discussed, especially the difficult questions about the discourses of Jesus in John, and how the same man who spoke like Jesus did in the Synoptics could be the speaker of the Johannine discourses.

We have not the time to go into that here, nor into a thousand and one other things a dictionary like this naturally brings up. Suffice it to say that we should rather miss almost any other book in our library than this; that we cannot urge our readers emphatically enough to get this dictionary without fail and without delay. It seems impossible to us to invest a small sum of money better than in the purchase of this monumental, scholarly, and yet exceedingly practical dictionary.

Young People and the Bible. The use of the Bible in Young People's Work by Titus Lehmann. Published by the Evangelical League 1926. 135 pages, 30 cts.

This handy little volume is the second of the Young People's Leadership Training Courses planned by the League. In 13 chapters it aims to give our young people such general knowledge of the bible that will stimulate their interest in the book and help them to study it more intelligently.

In chapter II it tells the story of the bible, explaining how we got the Old and New Testament, the German and English Bible. Critical questions are not touched upon; there is nothing said about the original documents that lie at the basis of the bible as we have it. It was perhaps well that these matters were omitted. It is stated that we have in the bible a *progressive* revelation; but that as a result the moral and religious standards of the various writers show an upward trend from the lower and imperfect to the higher, is not pointed out. Some other churches are more radical in this respect: possibly the writer thought it safer to keep in the traditional path.

The greater part of the book deals with the history of Israel as described in the books of the bible. The different periods of this history, from the Patriarchs to the Exile and the Return, are characterized, and the important place the prophets occupied within their nation is dwelt upon. The devotional and wisdom literature of Israel is given a special chapter.

Then, in the last 5 chapters, an introduction is offered to the gospels and epistles of the N. T. The life of Jesus and of Paul, of course, receive particular attention.

The book contains a wealth of information on the subject. It was not easy for the author to decide what to select from the great mass of things that might have been said, and what to omit. Brevity was required and yet the information given was to be adequate.

We are sure that if the young people, and especially the S. S. teachers, absorb all that is given great good will be done. The book will be a welcome guide to the youth of our church in becoming acquainted with the bible. We wish it great success and congratulate the writer on his work.

The Church of the Spirit. A brief survey of the Spiritual Traditions in Christianity by F. G. Peabody, Professor in Harvard University. The Macmillian Co. 1925. 208 pages, \$2.00.

The author of the widely read book on "Jesus and the Social Question" here gives us his views on the real nature of the Christian Church. To him the real church of Christ is not that organized institution with which the regular church history has to do, which sets forth its faith in creeds to be accepted and subscribed to by its members. Creeds are human formulations of what the theologians of the church believed at one time; and since human knowledge is always imperfect, creeds can never be perfect and permanent. Besides, the interests and problems of one age never coincide altogether with those of another. The speculative theology that produced, let us say, the Nicene and Athanasian creeds might express the mind of the church under Hellenistic influence, but did not at the time of Augustine already the emphasis change from the person of the Savior to that of his work, from soteriology to soteriology? And so the Reformation era brought forth its own confessions, which indeed indorse the old creeds but build up systems of doctrine never thought of in ancient Christianity? This is still more true of this modern age. It is the age of science and has given us a picture of the world entirely different from the one held by the fathers or by the school men. It is the age of capitalistic industry and puts before us tasks that did not even exist before. To try to solve this task in the armor of the old dogmatism would make it impossible for us to conquer the Goliath of modern materialism and economic maladjustment. Our problems are largely social, not individual only; they are ethical, not doctrinal.

If the church of Christ were what a study of its history carried on in the approved way, might lead us to think—namely, a communion of people who think alike on God, Christ and man—it would be entirely inadequate to the solution of present-day tasks. Fortunately, however, the organized and “institutional” church is not the real church. The real church is the church of the spirit, i. e. the blessed company of all the faithful, who hear the voice of the spirit speaking to them; its members are those in whose hearts the spirit has written the laws of God. It is a fellowship of religious experience, often condemned by the “church of authority,” but owned and blessed by its Lord (pp. 27; 28; 33). True Christians transfer their loyalty from the form to the spirit; from the transient to the permanent; from organizations to inspirations; from symbol to reality (p. 36). The church of authority demands a stationary creed, but according to the author, fixity in a creed is possible only to the closed mind (40). With him Christians are those who have the spirit of Christ, who become aware in him of the presence of God, and, like him, go and lead a life of helpfulness and service. They are not shackled by out-worn forms of thought; do not believe that God revealed himself in a book and nowhere else; they find God’s hand and instruments everywhere and gladly accept the cooperation of his agents in all fields of human activity.

Holding such a view he surveys the history of the church in his own way and finds that real progress was always due, not to the leaders of the organized church, but to the dissenters, the heretics, the free lances. They might, like Paul and Augustine, be also theologians, but they were mystics at the same time, led by the inward voice and passionately following the promptings of the spirit. The men he quotes were not reformers of doctrine but they “realized discipleship,” such men as Franciscus of Assisi, Peter Waldo, Wyclif (Luther he underestimates, saying with Harnack, “Luther was a restorer of the old dogma; in many respects, an old Catholic or even a medieval phenomenon”); the Puritans; Quakers; Pietists; Methodists. In all communions two types of discipleship appear,—separatism and comprehensiveness, denominational tenacity and spiritual affinity, ecclesiasticism and catholicity, the church of authority and the church of the spirit.” He singles out the Unitarians and the “liberal Christians” for particular mention, and while he concedes that these “Liberals” are often religiously indifferent, he claims that Fosdick’s characterization of the Liberal is quite just: “Liberalism is not a negative movement; it is a positive campaign to maintain vital religion. Its aim is to put first things first in religion; to subordinate the details of ritual, creed and church to the major objects of Christianity—the creation of personal character and social righteousness.” (p. 91).

The church of the spirit must gird itself for the mighty battle of our day. Its members as good soldiers of the Lord must lift up the cross of Christ in a new way, as an appeal to heroism and ethical daring. Their task is to convert Christianity from its false

and low ideals to higher ones (in marriage, charitable enterprises, education, social reconstruction, war). The fight will be strenuous and long drawn out. But there are allies in various fields: science is turning away from materialism; literature is becoming more idealistic; much of poetry is decidedly religious (Wordsworth and Browning); even the church of authority is striving after unity and catholicity. For the great object of Christianizing the world all up-building forces must be united in wholehearted cooperation. Only so Christ's ideal of the establishment of the Kingdom can be realized.

In reflecting on the author's views one will readily grant him that the church has often gone too far in demanding intellectual conformity. The ages of orthodoxy imposed on the members, or at least on the teachers, theological systems, not only creeds. In their insistence on what they called pure doctrine they often quenched the spirit, and the real Christian life found its cultivation with those who cared little for controversy. To-day the trend seems to be entirely in the other direction. Nearly all communions are tinged with modernism, i. e. with the desire for freedom from theological tests of faith. "Science" is looked up to with increasing awe and the reconciliation of science and faith seems to many the most vital requirement of the time. As a consequence there is a wide-spread perturbation of the conservative element in the church, which has found its expression in Fundamentalism. The evangelical standpoint will be—to use Professor Schneider's term once more—to attempt a synthesis, and adjustment of the old faith to new situations and requirements. We are willing to let go what is obsolete or untenable; but give up our faith in the Trinity, the deity of Christ, his atonement and resurrection as outgrown speculations we cannot. The author shows a reverent spirit, he may truly have the spirit of Christ, but if we were to follow him we should soon have a very babel of antagonistic faiths, and the bible would have to submit to so much of interpretation and spiritualization that no one could have much faith in its plainest statements any more.

Mutter Fischbach. Ein dem Herrn geweihtes Leben. Ein Lebensbild von dem Sohn, August Fischbach, Lehrer. Christophorus-Verlag, Neu-münster. 1925. 233 Seiten. 4 M.

Die Lebensbeschreibung einer gottseligen, wahren Christin. Brüning im Geist war sie doch frei von überspannten Vollkommenheitsansichten. Sie hatte eine ungewöhnliche Liebe zu Gottes Wort, zu dem sie in allen Teilen ein unbedingtes Vertrauen hatte. Das hohe Lied z. B. war ihr insonderheit lieb, als ein Bild der innigen Gemeinschaft zwischen dem Herrn und der Seele des Gläubigen. Der Sohn setzt hier seiner Mutter ein schönes Denkmal, sie war seine treue Veraterin bis zum letzten Augenblick. Für christliche Frauen ein prächtiges Buch.

Ihr Bild auf dem Titelblatt des Buches zeigt den Widerschein einer göttlichen, liebevollen Seele. Das Buch ist prächtig ausgestattet.

Der Prophet Sacharja für bibelforschende Christen erklärt von B. Keller. Vereinsbuchhandlung G. J. Jhloff & Co., Neumünster. 1925. 187 Seiten. 5 M.

Keller ist ein besonderer Freund der Weissagungsbücher der Schrift (z. B. Daniel und Offenbarung) und fügt hier seinen bisher erschienenen Schriften dieser Art eine Erklärung des Buches Sacharja hinzu. Er schreibt für „bibelforschende Christen.“ Alles gelehrtes Beiwerk wird daher beiseite gelassen. Z. B. die Frage, ob Kap. 9—14 dieses Buches von einem andern Verfasser als dem der ersten acht Kapitel herrührt, wird gar nicht berührt. Er nimmt den Text, wie er dasteht und legt ihn einfach und gründlich aus. Es kommt ihm auf die Erbauung und Glaubensstärkung seiner Leser an.

In der Auslegung können wir ihm oft nicht folgen. So in der des ersten „Nachtgesichts,“ wo er von dem „Myrtengebüsch im Tiefgrunde“ sagt: „Sie sind ein Bild des Volkes Gottes, das durch seine Untreue sich nun in tieffster Erniedrigung befindet. Untreu und sündenbefleckt — und doch lieblich wie die Myrte!“ Das scheint uns eintragen eher als auslegen zu sein.

Auch sucht er oft die Erfüllung des prophetischen Worts in diesem oder jenem Zug der Gegenwart, was ohne Willkürlichkeiten nicht abgeht. 2, 10 heißt es zu den Juden: „Fliehet aus dem Mitternachtsland!“ Das wendet K. auf Rußland an, wo die Hälfte ihrer Juden wohnt. Aber Sacharja hat doch gewiß nicht daran gedacht.

Bezüglich Israels hat er die alten Ansichten von seiner glänzenden Zukunft. Es ist zur Weltbeherrschung bestimmt. Jerusalem wird wieder erwählt (S. 50) und der Mittelpunkt des Gottesreiches werden. Vorher aber müssen die Juden vom Handelsgeist befreit werden. (Das Weib im Ephä, im Scheffel, stellt das jüdische Volk dar als dem Kornhandel ergeben!) der Handelsgeist wird dann nach Babel zurückkehren, wo er herkommt. Babel wird in der letzten Zeit der Mittelpunkt alles gottlosen Handelsbetriebs der Menschheit sein.

Es scheint uns besser zu sein, die Weissagungen in engem Zusammenhang mit der Zeitgeschichte des Propheten zu halten. Es mag das nicht so erbaulich sein, nicht soviel Anlaß geben, die Erfüllung in bestimmten Epochen der Geschichte aufzuzeigen, aber man bleibt dabei auf dem Boden der Wirklichkeit. Überhaupt lesen wir die Propheten heute weniger um ihrer Weissagung, ihrer Voraussagungen willen. Wir halten natürlich an dem messianischen Element fest und an der prophetischen Gewißheit, daß Gottes Plan der Durchführung des Heils trotz aller Hindernisse seine Erfüllung findet. Aber sonst sind uns die Propheten Bürgen dafür, daß die sittlichen Ordnungen der Welt unverbrüchlich sind, und daß Gott hinter seinem Wort wie hinter dem sichtbaren Geschehen steht. Das spezifisch Jüdische in ihrer Botschaft halten wir für eine Schranke ihres Gesichtskreises, und das einzelne Ausdeuten der Weissagungen, ob in Sacharja oder Daniel oder der Offenbarung, überlassen wir andern.

Bräutliche Liebe. Schlichte Betrachtungen über das Hohelied von H. Dallmeyer. Vereinsbuchhandlung G. J. Jhloff & Co., Neumünster. 1925. 329 Seiten. 6 M.

Der bekannte Gemeinschaftsmann, Prediger Dallmeyer, gibt hier eine allegorische Auslegung des Hohenliedes. Salomos Liebe zu seiner Geliebten wird besungen. Das Buch ist inspiriert wie alle andern des Alten Testaments. Es ist geistlich zu deuten als eine Schilderung der Liebe Christus, des Bräutigams, zur Seele des Gläubigen und seiner Kirche. Von dieser Ansicht ausgehend wendet D. Vers für Vers um in eine allegorische Auslegung des Liebesverhältnisses Christi zu dem Gläubigen.

Diese Art der Auslegung war bis zum 18. Jahrhundert die allgemeine und orthodoxe. Heute ist sie dem nüchternen Bibelforscher unmöglich. Nach unsrer Ansicht ist das Hohelied ein Gedicht, das die reine Liebe eines Hirtenmädchen zu ihrem Schäfer-Geliebten schildert. Alle Pracht des Königs und seines Hofes kann sie davon nicht abbringen. Salomo mit „seinen 60 Königinnen, 80 Hebsweibern und Jungfrauen ohne Zahl“ (6, 8 cf. 1. Kön. 11, 3) würde ein trauriger Typus für die rettende Gnade des himmlischen Bräutigams sein.

Nach andern handelt es sich nicht um einen dritten, den Schäfer, sondern allein um das Liebesverhältnis zwischen Salomo und Sulamith. Deßwegen sagt: „Die Idee der Ehe ist die Idee des Hohenliedes. Das Mysterium der Ehe ist das Mysterium des H. L.“ Nach Orelli wird das Verhältnis der Braut zum Bräutigam der Typus des Verhältnisses der Gemeinde zu Christo. „Es ist die bräutliche Liebe mit ihrem Sehnen und Hoffen, ihrem Suchen und Finden, ihren Enttäuschungen und Überraschungen, die feusche Minne, welche als Gottesflamme nichts Unreines duldet und durch ihre Macht alle Kluft der Erde überwindet, was uns hier in seltener Vollendung an den beiden edelsten Vertretern, die ein Dichter finden konnte, dargestellt wird. Weil der Dichter dem Salomo, dem Vorbild des Messias, die Rolle des Geliebten zuteilt, wird das Lied zum kanonischen.“

Kirchliches Jahrbuch für die evangelischen Kirchen Deutschlands. 1925. Ein Hilfsbuch zur Kirchenkunde der Gegenwart, herausgegeben von D. J. Schneider, Berlin. 52. Jahrgang. Gütersloh, C. Bertelsmann. 695 Seiten.

Eben erscheint der 52. Jahrgang dieses altbewährten Handbuchs über die kirchlichen Verhältnisse des alten Vaterlands. Die Fülle des Materials hat diesmal den Band noch dickleibiger gemacht als sonst, aber darum auch als Nachschlagebuch noch dienlicher.

Es beginnt mit einem Artikel über „die Neuordnung der Kirchenverfassung in Preußen“ von Oberkonfessorialrat Kornatz-Berlin, der in diese verwickelte Materie mit größter Sachkenntnis einführt, und mit einem andern über „Gemeinde und Gemeindeorganisation“ von D. Schian-Breslau, welcher die steigende Teilnahme der Laienkräfte am Gemeindeleben der Gegenwart beleuchtet.

Sodann folgt in größter Vollständigkeit die „Kirchliche Statistik“, von Schneider selbst bearbeitet, über Geburten und Eheschließungen, Taufen, Trauungen, Abendmahl, Beerdigungen, Kirchenübertritte, Theologiestudierende usw. (Die Zahl der letzteren beträgt bloß 1835, gegenüber 4263 im Jahre 1914 und 3549 im Jahre 1920.)

Die Innere Mission ist von dem bekannten D. M. Ulbrich-Magdeburg bearbeitet, die Heidenmission von Pastor Paul Richter. Evangelisation, Vereinstätigkeit, Kirche und Schule, kirchlich-soziale Chronik finden Behandlung, seitens altbewährter Kräfte.

Von besonderem Interesse ist stets die Beleuchtung der kirchlichen Lage von dem Herausgeber; so auch dies Jahr. Die dunkeln Seiten des kirchlichen und Volkslebens werden nicht verhüllt. Jedoch fehlt nicht das Licht. Die Not der Zeit hat die Kirche zu größerer Aktivität getrieben als je, und vielerorts zeigen sich hoffnungsvolle Keime neuen Lebens. Die Wissenschaft hat sich von dem Materialismus der Haeckel'schen Zeit abgewandt und hat Worte der Achtung für Religion und ideale Fragen. In den großen Städten, besonders Berlin, herrschen freilich bellagenswerte Zustände; die Presse der Sozialisten und Kommunisten leistet in Religionsverspottung und Kirchenhass das Menschenmögliche.

Die oftgestellte Frage: Hat die Kirche versagt? nämlich in Sachen der Volkserziehung, bejaht er nicht. Er meint nicht, daß die Kirche als Werkzeug der Besitzenden sich die Arbeiter durch fehlendes soziales Verständnis entfremdet habe. Vielmehr habe das Volk versagt.

Das scheint uns nun ein sonderbares Drehen im Kreise zu sein. Im Ausland ist bekanntlich die Ansicht allgemein, daß es der deutschen Kirche unter der Bevormundung des Staates nicht gelungen sei, als natürliche Beschützerin der ökonomisch Schwachen sich das Volk zu gewinnen. Geviß ist in dieser Richtung ein Versagen zuzugeben. Durch jahrhundertlange Gängelung seitens des Staats sowie den Mangel an Gemeindeverfassung und Laienmitarbeit nahm die Kirche die äußeren Verhältnisse als gottgegebene Ordnung hin und begnügte sich mit bloßer Glaubenspredigt. An einer sozialen Neuordnung mitzuarbeiten fehlte ihr jede Einsicht und Gabe.

Die äußere Lage in den mehr als 23 Landeskirchen wird von Schneiders kundig geschildert.

Im letzten Kapitel wird der Personalstand der evang. Kirchenbehörden und theologischen Fakultäten gegeben und dann mit einer „Totenschau“ geschlossen.

Wer sich einigermaßen über die kirchlichen Verhältnisse drüben orientieren will, kann dies Buch nicht entbehren. Wir empfehlen es aufs angenechteste.

Apologetisches Jahrbuch. 1925. Herausgegeben von J. Müller-Schweizer, Provinzialpfarrer für Apologetik (Westfalen). C. Bertelsmann-Gütersloh. 1925. 170 S. Geb. M. 6.50.

Die Aufgabe der Kirche Deutschlands, gegenüber der Gleichgültigkeit der Gebildeten, dem Kirchenhass der Sozialisten und Kommunisten, dem Vordringen des Katholizismus sich zu behaupten, ist eine schwere. Noch schwieriger und ausichtsloser scheint die Lage, wenn sie es unternimmt, die Entfremdeten wieder zu gewinnen. Der kirchliche Betrieb muß andre Wege einschlagen, wenn dieser Versuch gelingen soll. Um sowohl ihre Glieder zu stärken als an Außenstehende heranzukommen, muß sie Apologetik treiben. Dem Deutschen ist die Religion nicht bloß Sache des Gefühls oder des prakti-

schén Lebens wie dem Amerikaner; er erwartet von ihr eine befriedigende Gestaltung seiner gesamten Anschauung vom menschlichen Leben und der Welt. So muß sie sich denn mit der Wissenschaft und moderner Bildung auseinandersezken.

Dies muß nicht nur auf der Kanzel geschehen, sondern auch sonst, in Schriften und freien Vorträgen! In Westfalen ist in dieser Richtung manches schon geschehen, und der Verfasser dieses Buches hat dabei eine führende Stellung eingenommen. Er beschreibt im Eingang die Versuche, durch Einrichtung von „Weltanschauungswochen“ (d. i. Zusammenkünften mit apologetischen Vorträgen dieser Art) an ein größeres Publikum heranzuführen. Die Erfolge sind bisher gering gewesen. Es fehlt an geeigneten Rednern, an Übung und an Organisation. Doch wird sich das Werk mit der Zeit entwickeln.

In diesem Buch werden einige Vorträge dargeboten, die in diesen Wochen gehalten worden sind, so über „Das Christusbild im Wandel der Zeiten“ (von Joh. Hymmen), „Die Theologie“ (von Schmidt-Japing), über „Kultur und Christentum“ (von Wehrung). Diese Vorträge sind gut, interessant, für Theologen verständlich. Für Laien sind sie u. E. durchaus zu hoch. Was weiß z. B. der gebildete Laie von der Barth'schen Theologie, und was nützte es ihm, wenn er etwas davon wüßte?

Der amerikanische Leser des Buchs wird sich der so anders gearteten Atmosphäre bewußt werden, in der die kirchliche Arbeit hier und drüben getan werden muß.

Wird die Zeit wohl je kommen, wo wir hier „Weltanschauungswochen“ einrichten und Gäste für dieselben bekommen könnten? Bei uns handelt es sich um Modernismus und Fundamentalismus, Evolution und Schöpfung usw. Zwar auch im letzten Grund Dinge, die mit der Weltanschauung zu tun haben. Wir müßten ihnen aber doch erst ein praktisches Gewand anziehen und einen populären Namen geben, wenn wir auf ein Publikum rechnen wollten.

